

CONSOLATORY DISCOURSES,

COMPREHENDING,

- I. The HEART'S EASE; or a Remedy against Trouble.
- II. A CONSOLATORY DISCOURSE to prevent immoderate Grief for the Death of Friends.
- III. An EXHORTATION to those who are shut up from Society by Sickness.
- IV. A CONSOLATORY DISCOURSE in Times of Trouble and Danger.

BY SYMON PATRICK, D.D. late Lord
Bishop of ELY.

THE TENTH EDITION.

To which is added,

A suitable Collection of DEVOTIONS,
adapted to each of the DISCOURSES, from
the best Writers in that Way.

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The Bookfellers to the READER.

THE other Works of the Author of this small book of CONSOLATIONS, will justify us in characterising him one of the first divines of the last century, one of the fittest to be employed in a case so difficult as the present, and the most likely to bring forth the argument to advantage. How well he has succeeded in an attempt so friendly to mankind, and what value has been set upon his performance, by the afflicted and the serious, appears from the many editions it has already undergone.

As we are born to trouble, we often need some remedy, some cordial of this sort; and what is always necessary can never be unseasonable. This might be a sufficient apology for the new edition of a book now out of print: But with regret we observe something much stronger to be pled for it at present: The late unhappy wars, which have made mourning to be so generally worn in our streets, the decline of trade, for which our merchants grieve, and by which the country languisheth.

These, and several other considerations did suggest, and might justify a republication at this time, even though we laid claim to more disinterested motives for it, than any private advantage which could thereby arise to ourselves.

We shall only say further, that as we have been assisted to make this the most complete edition, by adding to it a suitable collection of Devotions, selected from the best writers in that way, we have not been wanting on our parts to make it the neatest hitherto published; and so leave our readers to hear the author on the execution of his own work, as taken from the dedication of a former edition, where we left out only what was purely personal.

7 DE 61

T H E



T H E
AUTHOR'S PREFACE.

THERE are some defects in the first part of this treatise, which, if I had penned with an intention to have sent abroad, I should have taken care to have seen supplied. And though it will not be less acceptable to those who are able, out of the general truths here propounded, to raise such principles as will give them satisfaction in particular cases not named; yet as these who most need consolation, are least able to extend their thoughts in a proper way to obtain it, I shall here take the liberty to instance in some things, which would have deserved particular consideration.

There is no greater trouble to some ingenuous souls, than to be requited with injuries for the kindneses they have done to others: But they may soon consider that this befall our master, Jesus Christ himself. And though it be in their power to do good to others, yet it belongs not to them to make them good. And if there be any way to beget love in them, it is by love: And there is no small contentment in loving those who have no love for us. For this is the very height of love; and love

itself is a thing so sweet, that it is its own reward.

But some, perhaps, have this addition of trouble, that their own friends do not love them; and those whom God and nature do command to be kind, are ill-affected towards them. The same remedy will cure this disease. And let them turn their love into pity, that any should be so unhappy as to be strangers to the rarest pleasures in the world which arise from loving of others. And you may see from hence also the necessity of one rule which I have commended, which is, *Not to hope confidently for any thing here below.* And particularly remember this, that you may be disappointed, if you look for any more satisfaction from your children, *than the pleasure of doing good to them, and seeing them do good to themselves.* For the old saying hath had but few hitherto to cross it, *That love, like your inheritances, doth descend, but useth not to ascend.*

But there are others that may say, they could easily brook any sufferings from others, but that commonly it is the lot of those that suffer, to be thought guilty of those crimes for which they innocently suffer. The world is so sottish, that they commonly think men deserve that which they endure; and we are deprived many times not only of our enjoyments, but likewise of our fame; and are denied not only our security, but likewise all apology for ourselves. But who can keep the
world

world from thinking what it pleaseth? Who knows not that it sees but with half an eye, if it be not stark blind? And what shall we be the better if men think well of us, seeing what they think either one way or other, is with so little reason? If we deserve not well, their thoughts and speeches can do us no good; and if we do, God will take care that they shall do us no harm.

But there is a little number of good souls, perhaps, who are troubled for what others suffer, and are afflicted with the misery of their neighbours. There are so few that complain of this grief, and it is a malady that men are so seldom sick of, that I should scarce have thought it needful to have prescribed any physic for such a rare disease. If the hurt do not touch us in our bodies, relations, or friends, we shall soon find comfort enough, without any direction to alleviate the grief which we sustain for others, how heavy soever it may happen to be. But if any be oppressed with this sort of trouble, let them consider what is said in the ensuing treatise, That they do others no good, but themselves harm, by being troubled. And therefore let them be sensible of their miseries, so far only as to pray for them, and relieve them, if they can; and to make their hearts sensible of God's mercies to themselves, and by that joy they may cure the other trouble.

But men are troubled perhaps that religion is like to suffer. I am very glad of it, if they
be;

be; for then I suppose such persons are so much in love with religion, that they will not let their trouble hinder any part of their duty. And if they do their duty, they may leave it to God to have a care of the interest of religion; for he loves it far better than we can do.

But some are troubled that they are no more troubled. A sad thing that we should be discontented at that, for which we should be thankful! For by this trouble they mean nothing else but a confusedness of spirit, which never did any body any good. The rubbing of the eyes doth not fetch out the mote, but makes them more red and angry; no more doth this distraction and fretting of the mind discharge it of any ill humours, but rather makes them more abound to vex us.

But some are yet troubled, because they fall from the height of their resolution, and are more troubled now than once they were at what befalls them. Whereas they once observed these rules well, and kept themselves in peace, they fall now into some discontent again. Whereas they did pray with some fervour, they now abate of the height of their zeal. Truly we must not expect while we are here below in this cave or dungeon, to be quite free from all such damps. And it may be some degree of pride, not to be able to endure some dulness and coldness of spirit. Be not troubled if at all times you cannot do as well as you would, but labour to do as well as

as you can. And especially take heed that the not doing of what you did, do not breed in you a fearfulness that you shall never do as you were wont again. This dispirits the soul, and so disheartens it, that it runs itself into that very thing which it is taking a course to avoid.

Remember well that rule, which is the first that you meet withal in the following book, *Know your duty thoroughly, and then do it.* If you think it to be less than it is, you *will* not do what you ought; and if you think it to be more than it is, you *cannot* do what you think you ought; and if you think, that anxiety of mind for what is not in your present power, is any part of your duty, you do not *think* as you ought. There was a great master among the Jews, who bid his scholars consider and tell him what was the best way wherein a man should always keep; one came and said, that there was nothing better than a *good eye*, which is, in their language, a liberal and contented disposition. Another said a *good companion* is the best thing in the world. A third said, a *good neighbour* was the best thing he could desire; and a fourth preferred a man that could foresee things to come, i. e. a *wise person*. But at last came in one Eleazar, and he said, a *good heart* was better than them all. True, said the master, thou hast comprehended in two words all that the rest have said. For he that hath a good heart, will be both contented, and a good companion, and a good neighbour,

hour, and easily see what is fit to be done by him. Let every man then seriously labour to find in himself a sincerity and uprightness of heart at all times, and that will save him a-bundance of other labour.

But let me take upon me to be so far a master as to tell you, that next to this man, the second said right, that a *good friend* is the greatest easement in the word in this sort of troubles.

If a man therefore cannot quiet himself, let him get a good friend to whom he may unbosom his heart; for two, saith Solomon, are better than one; because, if one fall, the other will lift up his fellow.

Two small streams united in one channel, may be able to bear a vessel of some burden; and so may the counsels and comforts of two friends meeting together, be able to support the weight of many troubles.

But if one will resolve to be troubled, I see there is no end of it; for a man may be disquieted in his thoughts about the choice of such a friend.

Let such consider this, that perhaps God hath given them one already, and the person that lies in their arms may give the best advice unto them. Or their spiritual guide may be the most excellent friend. Or howsoever they may know who will make one, by their love to piety, by the simplicity of their manners, the innocency, and modesty of their converse, their wise discourse, their freedom
from

from pride and captiousness, and such like things. This likewise I may add, that though there be an inequallity between that person and you, which is a necessary thing to friendship, yet if other things be not wanting, love and friendship will make you equal.

But how if this friend should die, will some say, how much then shall I be troubled? And what remedy shall I use to give me comfort, when I have lost him that should comfort me! I told you there was no end of questions. But yet the resolution of this question will satisfy all; for he that can bear this trouble will be able to support himself under all other. And therefore, since I resolved to let those meditations go further than yourselves, I have composed a little tract to wait upon them, which administers comfort against the loss of friends. It hath indeed, contrary to my first design, outgrown that in bigness which was born above two years before it: But yet the reason may be, because there is much of the other in it. For as it is in the calculations of our almanacks, which are referred exactly to some certain place, but fit, without sensible error, the whole nation. So I observe it is in this discourse, which though it doth most properly belong to those who have lost their friends, yet hath many things in it which may indifferently serve all other persons who are troubled about worldly matters. And let me intreat you, and all others that read me, to remember always, that God rules the world;
and

and that those things which are *accidents* to us, are *providences* with him; and that it will give you much satisfaction in your hearts. He hath made all these things mutable, and therefore it is a *madness* to think that they must always stand as we would have them; and yet he is so good, that he hath made something good for us in every mutation; so that it is a *folly* to be discontented that they continue not as we would have them. Who would go and seek for violets and primroses in the wood in the winter season? But then we may go and gather sticks to keep us warm. And in the spring, who looks for grapes and plumbs, and such ripe fruit? But yet we may prune the vines, and lop the trees, and wait a while, and have what we desire. Assure yourselves it is forgetfulness of God that makes us troubled, yea, forgetfulness of ourselves also, who think we have lost our proper good, when we are well enough. And I think it will not unbecome me to speak to you in the words of a Heathen*, and bid you, *Be confident, and looking up to heaven, say, hereafter I will use myself to what thou wilt; I conform my thoughts wholly unto thee; I refuse nothing that seems good in thine eyes. Lead me whither thou wilt; give me what garments thou pleasest; chuse my food and provision for me, &c. I had always rather have that to be which already is, than any thing else; for I think that is better which God wills, than that which I will.*

*Epictetus.

Which

Which submissive address of his to God, puts me in mind of some general rules laid down at the latter end of the first treatise, which it would have pleased you perhaps, if they had been more enlarged. I shall take leave therefore to extend this preface a little farther, that, if it be possible, I may not let you want any thing which you may chance to desire.

And for direction of your prayers to God in these cases; be sure first to observe the cause of all your trouble, the fountain which casts forth the mire and dirt into your souls. When we know the cause of a malady, it is half cured. And seeing this cause you will find to be within yourselves, therefore, secondly, pray not so much against trouble, as the cause of the trouble. Pray for a contented mind, a low esteem of the world, a new opinion of things, an humble frame of heart, and such like graces. If we merely pray, not to be troubled, and rest in general expressions, we shall find little ease to our hearts. Thirdly, Pray not so much for removal of the thing that troubles you, as for strength to bear it, and divine power to support you under it, and heavenly wisdom to make an advantage of it. Fourthly, If you do pray for the removal of any outward burthen, and the prevention of any loss, yet let it be with an indifferent mind, lest you be more troubled, when you find that God doth not hear those prayers. Fifthly, When you are troubled for one fault, be
b troubled

troubled for all, and pray for a new heart. When you have done any evil, then be humbled for the neglect of so much good, which may be the reason of that evil. For when a malady doth affect a particular part, the whole body must be purged; or else if we apply the remedy only to that part, we shall but drive the humour to some other place. And, Sixthly, I would wish you to apply the remedy presently, before the trouble eat into the flesh. As soon as you see it is come, fly to God, and take your antidotes, and beseech him to bless them to you. I cannot but here again transcribe another excellent speech of the same Hea-then. "Either God can do something, or he
" cannot: If he can do nothing, why dost thou
" pray to him? If he can do something, why
" dost thou not pray that thou mayst not fear,
" nor desire, nor be sad for any of those things,
" rather than that this or that thing should be
" or not be to thee? If he can help us, then
" he can help us to be without a thing
" as well as to have it. Begin therefore
" to beg these things of God by prayer, and
" thou shalt see what will be the issue of it.
" One prays that he may have such an one to
" wife; do thou pray that thou mayst not de-
" fire her. Another prays to be eased of a
" tyranny: Do thou pray that thou mayst be
" able to bear it: O let not my child die,
" saith another; but do thou say, O let me
" not fear the loss of it. Turn thy prayers, I
" say, all this way, and see what will come of
" it." *Thus that royal Philosopher.*

And

And as for *Faith*, which is another thing there mentioned, I intreat you to believe; First, That God is not hard to please. Persuade yourselves that he is good and gracious, and accepts of the sincere, hearty and constant endeavours of his servants to do his will. Secondly, Believe that he would have us pleased too, and delights in our contentment. It is not pleasing to him to see us troubled, nor doth he wish to see us full of perplexed thoughts: Neither doth he willingly grieve us, or send such things upon us that should molest us, but he loves to have all his children in peace. And, thirdly, Believe fully that he hath the greatest mind, to give that which will remedy the greatest cause of troubles, and that is his divine grace and Holy Spirit. Sin is that which makes all our sores so angry. The Spirit of the most High is that which will enable us to mortify it; and this Spirit we may have as readily from him, as a piece of bread from the hands of our dearest parents. Go on couragiously therefore, and be confident; seeing there is nothing that God is more desirous to bestow, than that which will cure us of all our griefs.

Battersea,
Oct. 4. 1659.

SYMON PATRICK.

THE

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T H E

C O N T E N T S.

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T H E



T H E

HEART'S EASE:

O R, A

REMEDY AGAINST TROUBLE.

JOHN xiv. 1.

Let not your hearts be troubled.—

IT is not either fineness of wit, or abundance of wealth, or any such like inward or outward ornament, that makes the difference between men, and renders the one better than the other; but the firmness of good principles, the settledness of the spirit, and the quiet of the mind: To the obtaining of which, all the old philosophers, many hundreds of years before our Saviour, did wisely summon all their forces, all whose lessons, when they are summed up, amount only to this, to teach a man how to be contented. Socrates was, upon this score, accounted the best amongst them, because, though he understood

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but

but a little of the frame of nature, yet he well understood himself; and perceived, that he was not the wisest man, that could read rare things in the stars, and could follow the paths of the sun, and trace all the heavenly bodies in the course which they run, but he that could tell how not to be troubled, either for the want of that knowledge, or for any other thing.

Christianity hath not a new design in hand, but more rare and excellent instruments to effect the old. What Heathens could speak of, it enables us to do. And still it is as true as ever it was, that nothing betters a man's condition, but that which rids him of all his griefs, and eases him of all his troubles. So a great divine among the ancients observes, that Christians are not distinguished from others, by outward fashions and modes, by their external forms and molds into which they are cast, or by professing a body of notions, differing from others in the world; but by the renewing of their minds, by the peaceableness of their thoughts, by charity and heavenly love, &c. And if we behold in their minds, as in other mens, *great shakings, or earthquakes, unsettled thoughts and reasonings, unbelief, confusedness, trouble, trembling, fearfulness*, (all these words he uses), they are fast bound to worldly things, they have not attained the end of their Christianity, and are but a little bettered by their new condition.

That Christ came to discharge the mind of those troublesome guests, the text, and many other

other verses of the ensuing chapters, plainly tell us; the sense of which is this, *Do but believe that I am from God, and that what I say is his mind, and you need not be troubled.* The faith of Christ is an antidote against all evil: Peace is the proper result of the Christian temper. It is the great kindness which our religion doth us, that it brings us to a settledness of mind, and a consistency within ourselves.

Our Saviour, when he spake these words, was just going to leave his little flock; and you must needs think that his patients, who were yet under his cure, could not but take the news of his departure very heavily: Therefore, as a wise and tender physician, he prescribes them the best directions that he could, and leaves them in their hands, assuring them, that every precept of his was a sovereign medicine, every promise of his a cordial to relieve their fainting spirits; and particularly telling them, that he would send the Comforter, and that they should be under the regimen and care of the Holy Ghost. These heavenly recipes they have transcribed and transmitted unto all succeeding ages, so that over the gospel we may write what the Egyptians did over their library, *This is the hospital for sick souls*: After all our search, something will trouble us, unless we have recourse hither; or, if nothing do, our case is so much the worse; and that which now would be only trouble, will hereafter be tribulation and anguish.

That which I intend for the subject of my discourse is this, that *a Christian heart ought not to be troubled: Or, That it doth not become a faithful soul to admit of any disquiet in it.*

By trouble I understand that tumultuous disorder in the soul, which arises from the prevalency of these passions, *fear, carefulness, sorrow, anger*, and the rest of their kindred, which have *evil* for their object. These passions are raised either from something *within us*, or from something *without us*. Our Saviour chiefly speaks of the latter, and so shall I also; yet so as to have some regard to the former, that so I may in all particulars leave the mind well satisfied. That I may not spend so much time in other things, as to have none remaining for that which I mainly intend, I shall not tie myself to the laws of an exact method, but make my discourse consist only of these two general parts; *1st*, Of some *Reasons* why a Christian should not be troubled; *2dly*, Of some *Rules* to keep our hearts from trouble.

C H A P. I.

Two Reasons against trouble, drawn from Christ's promises and God's Providence.

1. **F**OR the former, let us consider, *That trouble is a great disparagement to the promise of the gospel, which gives us ease in every case, unless we refuse to become God's patients,*

patients, and will not use his remedies. In the case of sin's prevalency, it saith, *Sin shall not have dominion over you **, &c. *The law of the spirit of life in Christ Jesus hath made me free †*, &c. *If any man sin, we have an advocate with the Father ‡*, &c. which supports our spirits under the thoughts both of what we have admitted, and what we fear we shall admit. To the poor man and the persecuted it saith, *Let your conversation be without covetousness*, &c. *So that we may boldly say, The Lord is my helper, and I will not fear ||*, &c. And, *Seek you first the kingdom of God §*, &c. *Blessed are you when you are persecuted ¶*, &c. And (that I may not enumerate all particulars) it saith to every Christian, whatsoever condition he be in, *Be careful for nothing, but in every thing by prayer*, &c. *And the peace of God, which passeth all understanding ***, &c.

When we sit down therefore desponding, either under the power or the guilt of our sins, and think that they can never be forgiven, or never overcome, when we murmur, or are dejected, because we are mean, despised and afflicted, when we are impatient for the loss of our friends, or our goods, &c. we do not only betray our own ignorance, or unbelief, or idleness: We either know not

A 3 what

* Rom. vi. 14.

† Rom. viii. 2, 3, 11.

‡ 1 John ii. 1.

|| Heb. xiii. 5, 6.

§ Mat. vi. 33.

¶ Mat. v. 10, 11, 12.

** Phil. iv. 6, 7.

what the gospel speaks, or we do not believe it, or we resolve not to be the better for it if it will put us to any labour: Either we or the gospel must bear the blame of our trouble and disquiet; either that cannot relieve us, or we do ill to behave ourselves as though it could not. I know every good Christian will accuse himself, saying, Not that; but let him consider, that he cannot do it, nor his Saviour honour, but by ceasing his discontents, for others will think, that *he is no better physician than the rest, who hath no better success in his cures.*

2. *It is a great disparagement to the providence of God* which rules the world. If there were no providence, I confess we were destitute of the greatest reason that man hath against fears and cares and sorrows; and he that is troubled would be less unreasonable, because all the care would lie upon himself, and his own shoulders must alone bear the burden of every accident. But seeing we acknowledge an eternal wisdom, an infinite, unprejudiced understanding, that governs and superintends in all affairs, it is the greatest folly to be disquieted, and to deport ourselves as if we and chance ruled all. Some have satisfied themselves with this single thought, that it is in *vain* to be troubled, since things must not be as we will, but as that Almighty Being pleases: A cold comfort, one would think, to be content upon necessity; and yet this

this some heathens have mainly insisted upon as their support. Thanks be to God, that we have something better for to quiet us, and that is this, that the world is governed not merely by *God's will*, but by his *wisdom*. He disposeth all things according to his *pleasure*, but it *pleaseth* him to do all things for the best. He rules the world, not as an *absolute Lord*, so that we should be sensible only of his power; but as a *loving father*, so that we should be confident of his *goodness*. And therefore his children should not be displeased as if they were none of his family, nor within the verge of his care, and were wholly forgotten by him; but they should comfort themselves, that they are in such safe hands, who will do nothing but with the greatest reason, and for the most excellent ends. *All God's actions are full of providence*; and therefore there is no reason that we should be displeased, as if God did not do well, or we could do better. You would think it strange, if the flocks and herds should make a mutiny, because their shepherd chuses their pasture for them, and will not let them wander into wild desarts and barren places, nor stray one from another, they know not whither; nor run in rank meadows and fat grounds, that may breed a rot among them: And yet such a thing is our trouble and vexation, because we cannot do as we list, or are not as we would chuse. It is a fond desire to have the rod and the staff out of the hand

hand of the Shepherd of *Israel*; and then we might soon walk into dangerous paths, and when we had brought ourselves into the valley of the shadow of death, find none at all to afford us any comfort.

It is distrust of God to be troubled about what is to come; impatience against God, to be troubled for what is present; and anger at him, to be troubled for what is past. This temper of spirit finds fault with his wisdom, and blames his goodness, and depresses his power, and reprehends his faithfulness in the disposal of things; and therefore it is sin, and speedily to be amended.

To be troubled, speaks as if God had provided better for the beasts than for mankind; for they live in peace within themselves, and we hear not of their murmurs and complaints. And by the same reason that thou art troubled, all the men in the world may be vexed also; and so none think or speak well of God, but behave themselves as if he cared not for his rational creatures. For thou mayst consider, that God hath endued thee with an understanding of such a size, with abilities and capacities of such a proportion, and measured for thee such a fortune and condition as now thou hast: If thou art not contented, but frettest within thyself, that thou art not better; then so may another man, for he wants something also; yea, so may all men, for they are all imperfect. And upon the same grounds that thou art troubled for the want of one particular

particular thing, thou mayst at the next step be troubled that thou art not a king, or that thou art not an angel; and an angel may also be troubled, that he is not a principality, or one of the seven spirits that stand at the throne of God; and one of those may take it ill, that he was not made to understand more; and so the best things would be most miserable, because they understand best their own wants. Many arguments to this purpose might be heaped up from the consideration of God's Providence, but I shall only mention one more.

God's Providence hath so ordered the several degrees of things in the world, that none of them should be troubled, but should mutually help and be assistant unto each other in their several wants; and so there is not the greatest man living, but stands in need of the meanest, as much as the meanest doth of him; just as none of us can live without the beasts, no more that many of them can live without us.

What things we want, God hath otherwise supplied us with, either in some other kind, or else in the same by some other help: Which is an observation that we are so well acquainted withal, that we are not discontented because we need cloths, and were born naked into the world; nor do we account the beasts have a privilege above us, because they come well clad into being, and provided with apparel for all their lives, or are armed with
horns

horns and hoofs; for God hath given unto us reason, which is a better thing, and hath made them both to clothe and to arm us. Now so it is in other cases; as God hath made the brutes to help us in lesser things, so hath he made other men to relieve our greater necessities, to comfort us in our sadnesses, to supply us in our wants, to advise us in our straits, and to be eyes and hands unto us, if we have no wisdom nor strength of our own; yea, his own Son hath he given, to make an universal provision for us. Now when we ask and resolve ourselves, Which is better, to come into the world with clothes on our backs, or to have reason? we should ascend up a little higher in our thoughts, and put to ourselves a parallel case, Which is best, to have all in thy own hands and sole disposal, or to have a supreme Providence an infinite Wisdom, to govern all thy affairs? when we find the difference between these two, let us not live as if God ruled not at all, or if it were better that we did rule than he.

C H A P. II.

Three other Reasons, which shew that we may be good, whatsoever comes; and we may turn it into good; and if we do not, it will be a double evil.

WE should not be troubled, because *we may be good in every condition.* What should

should he fear, who may always be what he should be? What need he be vexed, who need not be miserable unless he will? What cause hath he to be displeased, who may always please God and himself too? The philosophers used to comfort themselves with this, the tyrant may kill me, but he cannot hurt me; he may make me *suffer* torments, but he cannot make me *do* a dishonest action. I may be poor, but still I may be just, and I may be contented. I may be *ill spoken of*, but still I can *do well*. I may be *sick*, but still I may be patient. I may be in prison, but there I may pray and sing, as Paul and Silas did. That which cannot hinder our duty, should not be so sadly lamented; or (as the noble philosopher and emperor speaks) *How should that make the life of man worse, which doth not make worse the man himself?* If we can do what becomes us both to God and man, why should we be disturbed at what men do unto us? If they should take away our lives, they cannot take away our religion; we may be holy, when they will not let us be in the world: Yea, there are some particular virtues to be exercised in a suffering condition, which else we might not have had occasion for, and so we have no reason to be angry if they have done us a courtesy, and make us better than we should have been, when they intended to have made us worse. And that is the fourth thing, which I desire may be considered.

4. *We may make an advantage of every accident*, according to that of the Apostle, *all things shall work together for good to those that love God**, viz. by our prudence and observation, and taking those occasions which are offered us, and God's grace assisting us. It is not in our power always to be in health, or to be rich, &c. but when sickness or poverty comes, we can make a good use of it, and turn it into health and riches otherwise. The life of man (saith Plato) is like to a game at tables, wherein two things are considerable, the one within our power, and the other without; the chance is not in us, but to play it well is. When we cannot have a good cast, it remains that by our skill and art we make a bad one good. What shall fall out, is not within us to chuse; but to manage and improve that which happens, and it turn to our advantage, by the goodness and grace of God, is within ourselves, and nothing that is without us can intermeddle, or be an impediment to us in it. Zeno, I remember, having lost all his goods by shipwreck, sought for no other port but Athens, and betook himself from merchandise to the study of philosophy; and so he revenged himself on fortune (as he called it) by becoming a scholar and an honest man, crying out, *Now I have made a good voyage, when I have lost all*. Such a story Nicephorus tells us of one Cyrus, a courtier, in

* Rom. viii. 28.

in the time of Theodosius the younger, who, through the envious accusations of some favourites, being spoiled of his goods, of a Pagan he became a Christian, and of a Christian a priest of God; and at last attained the degree of a bishop. So true is that which a holy father said, *Danger is better than safety, and a storm more eligible than a perpetual calm; if before our fears we were the world's, but after them we became God's.* Which puts me in mind of an admirable prayer, or thanksgiving rather, of Philagrius, who hearing the same father expound to him the 73d psalm, as he lay under a sore sickness, lift up his hands to heaven, and turning his eyes eastward, said, *I thank thee, O Father, the Creator of thy mankind, that thou dost us good against our wills, and purifiest our inward man by the outward. I thank thee, that thou conductest us by cross and contrary ways to a blessed end, according to such reasons as are known to thyself.*

There is reason then we should be of good cheer, since things are as we please to make them. We need not be troubled, since what befalls us to our cross, may serve a better end than that which we pursued; and the sighs and groans, which our affliction extorted, be converted into the joyful sound of praise to God. If we be made better men, more holy and severe in our lives, more certain of heaven, and more desirous to be there; if we learn to know the world better, to place less confidence in it, and to expect nothing

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from

from it, then there is no reason that we should accuse our fortune.

For who is a loser, that parts with a friend, and gets God for his father, and commits himself to his Providence? that loses a husband or a wife, and dwells for ever after in the arms of God, and is inflamed with a greater love of heavenly things? The world perhaps doth love us; have we not reason to thank it, if it makes us to place our comfort and contentment in God, and a pure conscience? Or they are unkind whom we have most obliged; but we repent not that we have done such ungrateful persons good: We still love them, and lay up hereafter our hopes and expectation above; and then when we cast up our accounts, we find that we are gainers by them.

Thus in all cases we may say as he did, *O happy Providence, my good master, that teaches me better than I could do myself*; who not only invites me, but compels me unto virtue! Now I am well, because I was ill; I have lost one thing, and gained many, *God, virtue, and myself*; I have not what I desired, but I have what I ought to have desired. Another hath done for me that which I should have done myself.

5. *Trouble makes every sad accident a double evil, and contentedness makes it none at all.* If we will, it can do us no harm; if we give way to it, we also wound ourselves, and join with it, to make ourselves miserable. There is a perfect emblem of our folly, in the story
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of a simple rustic, who going home out of the field, laid the plough upon the ass's back, and then got up himself also; and observing the poor beast to be oppressed, could find no better way to ease her, but by laying the plough upon his own shoulder; so loading himself, and not at all easing her of her burden.

Our bodies are compared by the ancients to the beast; the *mind* they call the *man*, the *soul* is *ourselves*. When the body is oppressed with many miseries, by cares and griefs we think to ease it; whenas, alas, we take not the loads off from it, but only lay them upon ourselves. The same burden remains upon the poor beast, and the man also bears it upon his back. Like a bird in the lime-twigs, the more we flutter, the more we are entangled; and that which was but a single mischief before, by our own follies becomes two, or a great many: But if we stir not at all, but be quiet and still, then we are what we were before this evil came; only our souls have the addition of the greatest joy and pleasure by the victory we have obtained. For it hath no small effect upon our souls, that we can be joyful when there is matter of sorrow, and that we can overcome the world, and depend upon nothing for our happiness, but God and our own souls. Let us not sin then against reason, as well as God, Providence, and religion; nor make ourselves more miserable than we need be. When we lose estates, let us not lose our constancy, and our chearfulness too; if thou hast lost thy

B 2

health,

health, do not lose thy patience also; if thou must die a little sooner than thou thoughtest, do not die unwillingly; if thou hast no friend, be not also thine own enemy; if others vex thee, do not withal vex thyself; if thou be ill to-day, be not also solicitous for to-morrow; *Sufficient for the day is the evil thereof* * : Which are almost the very words of Ben Syra, who gives this reason against such vexatious thoughts. Perhaps to-morrow shall not be, and so thou afflictest thyself for that which doth not belong to thee. We multiply our evils by our trouble, and bring those upon ourselves which perhaps were never intended for our portion: But our quietness disappoints the enemy, and will weary him in his assaults, when he sees that we do but grow better by what befalls us, and turn it into victory and triumph. So a wise man once said, *No man ever reproached me more than once*; for by patient bearing his reproaches the first time, I taught him to abstain the second.

C H A P. III.

Some other Reasons from the kindness that may be intended us in every thing, from the nature of the World, and the nature of Virtue.

6. **B**E not troubled at that which may be sent to breed the greatest joy. Not to speak of spiritual joys, which all troublesome things do

* Matth. vi. ult.

do breed in holy men, by making them more holy, (according as the Apostle saith, Heb. xii. 11.), many sad accidents in mens account have proved the greatest means of temporal advantage, and ended in their outward prosperity. You know how it fared with Joseph, and that the chains of iron upon his legs were the occasion of the chain of gold about his neck; his prison was the way to a throne. And (as St James speaks) *You have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy* *. And church-history tells us, that Eudoxia, the daughter of a philosopher in Athens, being cast out of her father's house by her unkind brethren, and coming to Constantinople, to beseech Theodosius *junior* the emperor, that he would right a poor orphan, found such favour in his eyes, that he made her his queen, *and she got a palace, who sought but for a house*. So true is that which the Heathen observed, *Wrong oft-times makes way for a better fortune*. A fever (Hippocrates observes) puts an end to some diseases, and delivers those from death, who could no other way be cured; and so Cardan tells us, that an imprisonment which once befel him, which he looked upon as the greatest disgrace, did him at length the greatest honour, and wiped off all reproaches from his name, so that there was not the least footstep left of any suspicion. The same author (who

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had

* James v. 11.

had as many strange and unusual accidents in his life, as any man I read or heard of) tells us elsewhere this notable observation which he made : *It is fatal to me, that all good which befalls me begins in some evil.* Consider then, that what happens to one, yea to many, may happen to thee : Why shouldst thou be troubled, till thou knowest whether thou hast reason to be troubled or no ? Wait, stay a while, thou canst but be troubled at the last, and perhaps thou shalt have reason to rejoice both for that evil, and for that thou wast not troubled. The conclusion of a matter is most to be regarded ; and we can know little in the beginning.

Moses's rod was a serpent, till he took it by the *tail*, and then it became what it was before ; and if we would lay hold on things only by their *end*, we should find many things that seem terrible and noxious, to be benign and salutiferous. As one wittily said, *Begin therefore at the end.* Judge nothing, but hope well, till thou seest the conclusion. Why shouldst thou not entertain thyself with good hopes now, as well as at another time ? Why wilt thou keep up and maintain the old piece of folly, to hope for much, when thou need hope for nothing, and to hope for nothing when thou hast nothing to live upon but hopes ? I mean, to be big with expectation in prosperity, when thou hast enough in present possession, and to be as full of despair in adversity, when expectation is all thou hast left.

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It is our grand fault, that we are affected presently according as every thing appears in the face, and we stay not till it turn about and shew us the other side. So the pleasures of sin deceive us, which come on with a beautiful countenance and smiling looks, with a painted face and flattering words, but go off again with blushing and shame, with pain and sorrow, and all the ugliness appears, when they have but turned their backs upon us. And so the cross accidents of the world do dismay us in such like manner, which come upon us with a sad and cloudy look, but have a bright side behind; and if we would but be patient till the shower or storm be over, we might behold the face of the sun breaking forth upon us.

But you will say, What if the black night do continue, and events do not answer my expectation?

I answer, You will be glad that you have not been troubled, and have kept yourselves in comfort by good hopes for so long a time, wherein else you must have lived in trouble. But then I say further, that if hope of better things in this world can do so much to support a man so long, the hopes of incomparably better things in heaven, you may easily consider, will make you never to be troubled to your lives end. Cardan tells us, that he used to cure little griefs by play and sports, and great ones by false hopes and excogitations. If but imaginary and invented hopes
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were found by him to be of some efficacy, we cannot reasonably doubt but those which are real and certain will be of far greater, and far longer force. Let us not therefore be troubled, seeing there may be cause (if we knew all) to rejoice.

To these reasons may be added many others, which even Heathens have lighted upon. As,

7. *We should not be troubled at what is natural*; now our body is a part of the world, and it is natural to it to feel the mutations and changes that are in that thing of which it is a part; and if one member suffer, at least those which are next to it will suffer likewise; and man hath no reason to repine, that he fares as other pieces of this great body doth. Antoninus calls him that takes in ill part what here befalls him, *an impostume, and tumor as it were of the world*; one that hath made an abscission and departure from the whole, like a bag of suppurated blood, that feels nothing, and hath no communion with the body.

8. *Nor should we be troubled, say they, at what is profitable.*—There is nothing happens, but what conduces some way or other to the good of the world, or is of advantage to some part of it, though not to thee. Many changes are necessary to the natural preservation of things; as thy friends must die, else there would not be room for others that are coming into being, and the world would be
too

too little for its inhabitants: Others to the preservation of civil government, and others for the correction and amendment of mens manners. And as in all changes of the seasons of the year, we see thereby that fruits, and the rest of things, are the better provided for; so they suppose that every other alteration, that is any part of nature, tends to the preservation and continuance of it some way or other.

9. *It is in vain likewise (as I touched before), in their opinion, to be troubled, and patience is his remedy who hath no remedy else.*

10. *It is also to be considered, That it is no great proof of virtue, not to trouble others; but this is excellent, quietly to bear the trouble they give to us.*

C H A P. IV.

Where we must lay our Foundation of Settlement, and how it must be laid.

TH E S E and such like arguments I shall dismiss, and proceed rather unto the second general part of my discourse which I propounded.

II. The rules we should observe to preserve us from trouble, which I shall lay down after I have premised these two things:

1. Let us seek for them in their right place where they are to be found. And then,

2. Let

2. Let us firmly settle ourselves upon such principles, else we shall always be shaking.

For the first, that we may find out the truest rules for the obtaining peace and quiet, let us resolve that *evil is not so much in things as in ourselves*; and if the evil which disquiets us be not in outward things, neither is the good which must give us rest to be found in them. All unquietness arises from the mind, and a plaister applied to the stomach will as soon cure a wounded conscience, as riches or any thing in the world heal a discontented mind. All the earthquakes and shakings are begot within our own bowels, and proceed not from the winds which blow without. This therefore is the first thing we must do; get acquaintance with our own hearts, and see the cause of all our grief; *for nothing will heal us without ourselves*. Our Saviour seems to intimate this truth to us in that phrase in the gospel, *He troubled himself*, (as the margin hath it), which some think signifies the perfection of our Saviour, that nothing could trouble him; but it also shews whence properly trouble arises, *viz.* from the motion of man's own spirit, which our Saviour could compose; but now he groaned even to the troubling and disturbing of himself. For want of this easy observation it is, that men labour for peace at endless expences, both of pains, money, and time, yet never purchase it. Some seek for it in *company* and chearful society, which they think can put away melancholy;

lancholy; but still they mind not, that they carry the disease about them, which cannot so be cured. Others seek for it in a contrary way, in a *solitary life*, by quitting the affairs of the world, and retiring from all company into a closet; but all this while they *retire not from themselves*, and the evil spirit which is in them is not yet cast out: So while they thought they had ended their trouble, they did but change it; while they shake off all, they are disquieted, because they have not shaken off themselves. Their own foolish opinions, appetites, passions, and desires, remain unmortified; and though they should never see man, they will have vexation enough from these. Others seek for it in *travel*, and seeing foreign parts; but this will not effect the business neither, as long as they have themselves in company. Motion will but stir and enrage the humour, and make it more turbulent and unquiet. Others leave off *some evil practices*, which they find to disturb them; but as long as the body of sin is remaining, they are not settled. They are like the dog who breaks his chain, but a great part of it still he trails after him. They retain their ancient love and affection, and so are the same men, though they do not the same things. And as some one, I remember, saith, He that retires out of the world, and thinks thereby to be at peace, but yet desires the fame, or the glory of the world, or any thing else that is in it, he hath only
his

his arms and his legs out of it, his heart and his mind is still in it. Here therefore we must begin, (as I said), in the mortification of ourselves. If we be not quieted within, every thing in the world will make us miserable; if we be, then nothing can harm us. If our false opinions, unreasonable desires, fond affections, ungrounded hope, &c. be alive, we are no longer quiet than the world pleaseth. Our peace is at the mercy of every report of every man's mouth, and all the several accidents of evil that are in the world. If we be sick, and are afraid to die; if we be in pain, and have no patience; if we be scorned, and are proud; if we be lessened in our estates, and are covetous, &c. then nothing can help us from being miserable. But, on the contrary, if we do not fear death so much as an ill life, if we think impatience and murmuring a worse disease than the gout, if we think pride to be the greatest reproach and the highest disgrace, and take covetousness to be the greatest beggary and basest poverty; there is no harm a man can feel by death, or sickness, or scorn, or want. When all the alterations in the world will not quiet us, one alteration will, and that is the change of our opinions concerning things, and our estimate of them: By this one, more will be done than by ten thousand changes. The Heathen could say, That no man can make another a slave, unless he hath first enslaved himself. Be not enthralled to pleasure or pain,
or

to hope or fear, to life or death, and thou art free. What he said in this case, we may say in all others; nothing can overcome him, that is not first overcome by his own imaginations and passions. Thou art poor perhaps and contemned; what of that, if thou hast not this beggarly thought also, that riches and honour make a man? Another hath a bad opinion of thee; but what then, if thou hast not also a foolish opinion, that mens censures are much to be minded? In every thing rule but thyself, and thou shalt be at ease, because thou wilt be thyself; but never wilt thou till then be eased. For remember this as a true saying, (which may be added to the reasons foregoing) *A proud man hath no God, an unpeaceable man hath no neighbour, a distrustful man hath no friend, and he that is discontented hath not himself.*

Not the rich man nor the wise man always possesses *himself*, but in your patience (saith our Saviour) *possess ye your souls* *.

We have found therefore where we must begin to lay a foundation for all our rules, viz. in ourselves. But then, secondly, we must build and firmly seat ourselves upon these principles; for, if we do not use them, notwithstanding all that I can say, we shall be troubled. By the former discourse you may easily perceive, that we cannot be at peace without our own pains: There is nothing that I can say will work, as physic doth in the body,

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* Luke xxi. 19.

by its natural force, whether you think of it or no : But every thing must have the help of your serious consideration, and you must frequently practise according to what you think. *As the things that will give us peace must be laid in ourselves, so they cannot be there laid without ourselves.* They cannot be applied to our minds as a salve or an ointment to our bodies, but by the force of our own thoughts we must work them into our souls.

One thing more of this nature I must add, but I will reserve it till the conclusion, and now give you those Rules that we must live by, telling you as I pass along for what particular disease each one of them is a proper remedy.

C H A P. V.

Two Rules, directing us unto Peace by understanding and doing, and distinguishing of our Duty.

K Now *thy duty and do it.* Charge not thyself with more than thy duty, as those who do think they must always be at prayer, or hearing sermons, or reading spiritual books, or do make rash vows ; nor with less than thy duty, as those who do content themselves with the observation of some precepts, or a seldom regard to their whole work : But labour to understand what God requires, and industriously labour to perform it. For it is impossible that either of those, in the extremes, should

should be at rest; the one *never*, because he can never do all that which he thinks he ought; the other *not always*, because his conscience will sometimes rebuke him that he is an hypocrite, *i. e.* a partial Christian. An *ignorant person*, therefore, or an *idle person*, can have no true peace. We must be 1. Inquisitive into the Gospel, and labour to understand what we have to do. 2. And then resolve heartily, and endeavour seriously, to do it all. 3. And then enquire what remedy there is, if we fail and fall short, after these hearty and serious endeavours. The first and last of these do most concern our knowledge, the middle our practice; and the knowing and doing according to our knowledge, and making use of the antidote when we have miscarried, will keep us in peace from that trouble, *which arises from sin*. A wicked man *cannot* be in peace, if he understand himself; and you must not think that I come to prescribe to any, but those who will be Christ's disciples, and follow him; for to such the text speaks. And a man of a weak understanding *will not be in peace*; therefore we must grow in knowledge, if we would be without trouble; and a Christian that walks carelessly, without observance of himself, *ought not* to be in peace till he grow more watchful, and then, if he be surprised, he knows where to take refuge. But there is no sanctuary in Christ for a trifling and unguarded spirit, without great sorrow, repentance, amendment, and after-care and diligence. We must understand,

that every indisposition of body is not a sin, and that our peace must not be broken, because we are not always in the same temper, nor cannot so chearfully do our duty, &c. We must know, that a sudden surprisal, a hasty passion, a sudden thought, is not to break us all in pieces. And, on the contrary, we must know, that our voluntary admission, even of these, or letting of them stay, our not watching against them, and our frequent falling into that sin, which at first did but surprise us, must trouble us; and there is no place, unless we grow better, and more seriously mind our duty.

Study therefore the Christian religion, as it is contained in the Gospel, and then thou wilt find that there is but this one thing more to be done to keep thee in peace, *viz.* a careful endeavour to live as thou art directed. And the sum of the Gospel is this, *Live soberly, righteously, and godlily* *; and where, after all our care, we fail, *If we confess our sins, he is faithful and just to forgive our sins, and the blood of Christ cleanseth us from all unrighteousness* †. This first rule, I conceive, will make very good way for all the rest into our souls, and will have a kind of universal influence into us upon all occasions. We need be offended at nothing, if we have a care not to offend God. And I think he said truly, who affirmed, *That there is no joy but in God, and no sorrow but in an evil conscience.*

II. As

* Titus ii. 12.

† 1 John i. 7. 9.

II. As thou must know thy duty, so *labour to distinguish between thy own duty and another man's*; and this will keep thee from being troubled at the *actions and carriage* of men in the world towards thee and others. If men slight us, and despise us, and speak evil unjustly of us, and take away our good name, yea if they take away our estates, &c. if we be not angry, nor filled with hatred and despite, nor retaliate their wrongs, then it is not we, but they that ought to be troubled: Our duty is secured, and therein we should rejoice. And I may take occasion here to observe, that we may learn our duty by their ill behaviour, and study the more to avoid those things in ourselves, which do so much displease us in others. If we be at all troubled, let it be rather for the sin of him that injures us, than for our own suffering.

This Rule may be put into other words, which will make it perhaps comprehensive of more cases. Let us consider what is in our own power, and what is not.

There is nothing in thy own power, but thy own will and choice; all other things are in the hand of God, or in the power of other men. It was never in thy power to be handsome or witty, or born of noble or virtuous parents, &c. why then art thou troubled about such things? But it is in thy power to be good and virtuous thyself, to have a beauteous soul, and to be rich in good works, &c. and if thou be not thus, then thou art concerned. If

tongues be unruly, and their hands be violent, and thou sufferest unjustly by both, how canst thou help it? Thou art not troubled if a dog bark, or an ass kick, because it is their nature, and thou canst not rule their motions: And here the case is not at all altered; for the tongues of men are as little in thy hands as the mouths of dogs. These do always bark (as a judicious author * speaks) at those they know not, and it is their nature to accompany one another in those clamours; so it is with the inconsiderate multitude. Since these therefore are wholly in another's choice, they fall not under thy deliberation, and therefore are not fit for thy passion. Our anger at him that reproaches us may make us miserable, but it cannot prevent what he hath in his power. Thou mayst do well, and none can hinder it, but to meet with no opposition, is not in thy choice. Do what thou canst, the world may make thee suffer; but do what they can, thou mayst suffer contentedly. A philosopher, they say, comforted himself in this fashion, when his daughter proved a wanton, It is none of my fault, said he, and therefore there is no reason it should be my misery. If our children be not as we would have them, if we endeavour they should be so, we may comfort ourselves, with such arguments as these, *It is in my power to instruct them, but not to make them good; I can do my duty to them, but cannot make them dutiful to me.* Consider, I beseech you, what

* Sir Walter Raleigh.

what an unreasonable thing it is, that we should depend upon the will of other men for our peace, and not upon our own ; or, as a great philosopher phraseth it, that we should have no more reverence to ourselves, than to place our happiness in other mens souls. If they have shewn what is in their hand and power to do, let us next shew what is in ours, and that is, not be troubled ; and so let the matter rest, unless they have a mind to renew a vain attempt. By observing of this rule we shall reap sundry benefits. The censures of men will not molest us, because it is no part of our duty, that men should speak well of what is well done. That we should have the approbation of others, is not in our choice, and so it is not in our charge ; it is not incumbent upon us, that nothing we do be not misinterpreted, and wrong apprehended. In doing well is our comfort, and in speaking well of others, this let us mind, and think ourselves no further concerned. It will keep us likewise from *intermeddling with other mens business*, and engaging ourselves in matters that belong not to us, which breeds men no small trouble. It is our duty to do well, but not to censure other mens doings. When the scholars of R. Nichoniah asked him, how he prolonged his days to such an age ? he answered, I never sought my own honour by another's disgrace, nor ever spoke evil of another ; and was liberal of the goods which God hath given me. This was his way to live in quiet,
which

which he thought was the way to live long: But it is too common a fault among us, that we put our hands into other mens work, and so trouble both ourselves and them also. The business of a subject is to obey his prince, and of a servant to execute his master's command, &c. But men foolishly disturb the world, by taking upon them the authority of calling their prudence in question, and finding fault with that which they have nothing to do withal.

This rids us likewise of curiosity, and enquiring into other mens affairs, or matters done abroad, which, as the wise man notes, *Eccles. vii. 21.* may occasion some disquiet unto us, unless we relieve ourselves at last by this rule, whereby we might have found help at first, by not hearkning to private talk.

C H A P. VI.

Two Rules more concerning the choice of Means, and carelesness about Events.

III. **I**N the doing of thy duty, make a prudent choice of the fittest means. Prudence is proper to a man, for angels have something better, *viz.* Intuition, and brutes have nothing so good. Do therefore like a man; be deliberate, and chuse discreetly, which two are opposed unto rashness and carelesness, which are the authors of no small troubles. Prudence

dence saves men a great deal of labour in the doing of their duty, and a great deal of trouble for the doing of it, *i. e.* it keeps us from being molested, either by ourselves or others; and therefore Solomon bids us not only keep the command (which is doing of our duty) but also discern time and judgment *, which relates to our discretion.

Some men will bring to pass the same thing which others do but endeavour, with more facility and less noise, because, as the same wise man saith, *Wisdom is better than strength.* As far therefore as is lawful, let us become all things to all men, that we may live in peace and quietness; and let us not, by a tumultuous handling of any matter, give them an occasion to oppose themselves unto us. Yea, prudence will teach us to let some things alone, and not meddle with them, being either needless or else dangerous: As Diogenes said to a man that desired his letters of commendation, *That thou art a man, every one that sees thee will know; and whether thou beest good or bad, he will soon know that hath any skill to make a difference; but if he have no skill, he will not know thee, though I write a thousand times unto him.* But when it is fit to do any thing, let us remember that there is a nearer way sometimes to the end of a business, than that which is straight forward, and it will be less trouble to seek it out, than to go on in the ordinary path. The purchase of peace is worth all our study

* Eccles. viii. 5, 6.

study, and if we can obtain it by art and prudent compliances, we shall find that we are gainers by our labour. Rashness and violence sometimes create us more trouble than men would otherwise have brought upon us. We run ourselves into broils and tumults, and kindle flames about us with our own breath, when other men would let us live in peace, and not disturb us. Let us therefore not only be innocent, and *mean* well, but wise also, and *manage* well *. Next after honesty and integrity, let us study prudence and discretion, so as not to be alike zealous in all things, not passionate and hasty in any thing, but as St James saith, *to show out of a good conversation our works with meekness of wisdom* †. This prudence is a large thing, and of great use in every action of our life, and therefore it must not be expected that I speak to every part of it, but I shall conclude this particular with a saying of one of the Hebrew doctors: There are three sorts of men whose life is no life, Those that pass by all faults; those that are angry at all, and will pass by none; those that are melancholy, as though they were angry and displeased, not only with all others, but with themselves.

When one bade
a friend to Gratilla to send her
no relief, be-
cause Domitian
would take it
away, she brave-

IV. When thou hast used thy prudence, *be not solicitous about events*. This would be a great Preservative against *fears* of what may happen, and against *vexation*

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for

* Eccles. x. 10, 12.

† Jam. iii. 13.

for what has happened. For to what purpose should we trouble ourselves either with the one or the other, when all our prudence and skill cannot help it? Fear indeed betrays our succours, and disarms us of our weapons, and frequently makes us run into those dangers which our prudence might have prevented. If we can therefore act prudently and discreetly, it supposes that we are not dispirited, and will likewise secure us from so being. And if the doing as well as we can, and as wisely as we are able, will satisfy us beforehand, and make timorousness unreasonable; then so it will satisfy us afterwards in cross events, and not let us trouble ourselves with a fruitless repentance. The counsel of the son of Syrach is excellently good, *Do nothing without advice, and when thou hast once done repent not* *. For I believe most men may say the same, which that person did, who had so many strange changes in his life, *If I had not used not to repent of any thing I had voluntarily done, even of that which fell out ill, I had lived altogether miserable.* Do thy best therefore, and then leave the success to God.

ly said, I had rather be should take it away than I not send it. Duty, not success, is to be considered.

* Eccles. xxxii. 19.

C H A P. VII.

The knowledge of ourselves, together with the consideration of the necessary consequents of every thing, are two other Remedies against Trouble.

V. **C**ONSIDER thy own sufficiency, and undertake no more than is fitting for thee. If we did live by this rule, and not strain beyond our ability, we should be kept from trouble in our employments. As one may, was a saying of Socrates, and a sentence of great import. Let every one know what he can do, and let him not meddle with matters too high for him, and so he may quiet himself, as David tells us, by his experience, *Psal.* cxxxix 1, 2. Let our desires be according to our power, and let that also be the measure of our actions, and then we shall not implicate and entangle ourselves in things beyond our reach. The pye must not think to sing so well as a nightingale, nor the parrot to talk like a man : Every one is not made to govern states, to distribute justice, to resolve great doubts, and to end controversies. Some men must be content to govern their families and themselves, to understand plain truths, and practise them, leaving the rest to men of greater depth and learning. So Siracides directs : *Seek not out things that are too hard for thee, neither search the things that are above thy strength ;*
that

that which is commanded thee, think upon with reverence, for it is not needful to see the things that are secret *. What he saith in that one instance, may be said in all other. Take not upon thee a calling that is above thy wisdom, and strength, and spirit; for when thou seest thou canst not do those things, which by thy place and office thou art engaged unto, it will be a matter of infinite vexation, and endless distraction to thy mind. It is of singular use here, for every man to observe his own genius and disposition, and to follow that; being contented to be ignorant of, and unable for other things that are without his capacity. It is enough for such a little creature as a man, to be good for one thing, and so we may stand in need of one another. If he will venture upon things without his compass, at his own peril and trouble it must be; and that were the less matter, if it would not hazard other mens trouble also. *Without eyes, thou shalt want light*, saith that wise man in the fore-mentioned chapter †; and what wonder is it if thou dost? If men weary themselves in vain, when they have no aptness to such things as they undertake, it is but natural, and may be amended by the old rule, *Know thyself*. *My son*, saith Siracides, *prove thy soul in thy life, and see what is evil for it, and give not that unto it: For all things are not profitable for all men, neither hath every soul pleasure in every thing* ‡. And as an appendix to this

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rule,

* Eccles. iii. 21. † Ver. 25. ‡ Eccl. xxxvii. 2. 48.

rule, give me leave to add this, *Employ thyself in as few things as thou canst*, undertake not much business. This is the royal philosopher's rule, *Do but a little, if thou wouldst have much quiet: Peace arises not only from good employments, but also from little*: Mind always needful things, and let the rest alone. Therefore, when we are going to do any thing, let us say, *Is not this in the number of needless things?* But then, as he adds, have a care not only to cut off impertinent and unnecessary *actions*, but *thoughts* and *imagination*s also. Our Saviour seems to say the same in the gospel of St Luke: *Martha, Martha, thou art careful and troubled about many things* *. Flies disquiet us, not by their strength, but by their number; and so do great affairs not vex us so much as a number of business of little value. But if we must be employed in many, let us not make too much haste to have done, for we shall but incumber ourselves; and let us dispatch them in due order, one after another, or else we shall do none well to our own content.

VI. *Consider the consequent of every action, and of every thing*, and either chuse all its appendant troubles and inconveniencies, or else let it alone. There is nothing in the world, but it is as a lily among the thorns; every rose hath its prickles about it; and there is nothing so desirable, but it hath some associates we could wish separate from its company.

* Luke x. 41.

company. The best thing in the world hath its faults; and therefore, if we would have peace, let us consider always, as Epictetus speaks, the things that follow or accompany every action, and every condition; and either let us not chuse the thing itself, or else receive all its retinue together with it. By this means we shall save ourselves the trouble of repentance for a foolish choice; and we shall not be put to the unwise man's complaint, I never dreamt of this, I imagined there had not been all these unpleasing things mixed with what I desired. Who should have thought of this but thyself? How like an idiot dost thou look in thy own thoughts when thou art thus surpris'd? How ridiculous doth it appear, for a man to sit down and cry like a child, If I had known thus much, I would never have made such a venture; I would not have meddled with this calling or business, if I had thought there would have been so much trouble in it. Thou shouldst have thought of this before, and then have made this choice. Honour must be chosen with its suiters and followers, and public appearances, &c. And so marriage must be chosen with all its cares, the diligence of pleasing another, the loss or undutifulness of children, &c. and so every office with its incumbrances and difficulties *. Yea, the service of God, as well as service of men, must be chosen in the same manner. We must

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* Luke xiv. 28, 29.

in all our choices take all or none, or else be miserable: And if we have not had this forehanded care, it is so much the harder to relieve us, because possibly we cannot do or endure all things in which we are necessarily engaged; yet let us resolve to do them as well as we can, and make a virtue of a necessity. If it be not in our liberty to chuse our condition, yet let us now resolve to chuse all its inconveniencies, and make that light by patience and constancy, which cannot otherwise be amended. And indeed it is the unhappiness of most men, to be involved in many things, before they either can or do consider; whereby they are in danger to lead a life full of miseries, unless for the time to come they be better advised before they chuse, and find means to content themselves in regard of what is past.

C H A P. VIII.

It is of great Import to consider well what we enjoy, and we should cast that into the Balance against our Wants, which is the Substance of one Rule more.

VII. **C**OMPARE what thou hast not with what thou hast, and see which is better. This will keep thee from trouble for what thou wantest, and thy desires shall not disquiet thee. Tell all the joints of thy body,
and

and compare them with the want of a finger, or an eye, or any such member. Whether is an hundred or one more? Thou art poor, but thou art well, and hast many good friends, &c. or perhaps thou hast none; but thou hast all the host of heaven, the sun, moon, and stars, and all the elements; and the providence of God, and the charity of all well disposed people, as much as another man. Thou mayest walk in thy neighbour's fields, yea in thy enemy's ground, and enjoy all the pleasures of the morning, and recreate thyself with all the sweet odours, and behold the beauty of all God's creatures, and delight in that which God delights in. Why then shouldst thou be so distracted? Thou goest a journey, and art disappointed of thy ends, and dost lose thy labour, but thou escapedst thieves and robbers; or villains set upon thee, but they saved thy life, they have not robbed thee of thy land, &c. Thou hast lost a child perhaps, but how many hast thou remaining? Or is not thy husband or wife well? Or if they be gone, and thy estate also gone, and thou thyself sick also, and the case be supposed as bad as can be, yet art thou not alive? And what wouldst thou not part withal rather than die? Thou wilt not, I know, exchange thy hopes of staying in the world for all things else, for they are nothing unto thee, if thou beest not.

But you will say, This is very cold comfort; to consider that a man lives. Think then further, that there are thousands of good people, that pray for thee every day, and all thy good neighbours pity thee, and will strive to relieve thee. Or if this will not do, consider that though thou wantest temporal things, yet thou enjoyest spiritual. Thou art sick, but thy sins are pardoned, (for to Christ's disciples I speak); or if they be not, (and I must say something to others), then I say first, I cannot blame thee that thou art troubled; but then why dost thou trouble thyself, that thou art poor, or sick, or any thing else, but only for this, that thou art a condemned sinner? What should a damned man do with riches? Why dost thou trouble thyself about such little things as the loss of a child, when thou hast lost thy soul? Yea, why art thou troubled more that thou art sick, than that thou art not like to be saved? What folly was it in the man that complained his stocking was rent, and minded not the wound of his leg? One would think the great trouble should swallow up the other, though it cannot cure it; and thou shouldst be most solicitous how to get sin pardoned, whether thou dost live or die. But,

Secondly, If thy sin be not pardoned, and therefore thou desirest to be well, yet it is a huge mercy, that there is hopes it may be pardoned: And if thou dost understand thyself, thou wouldst not lose these very hopes for all the riches in the world; and the best state of health

health thou canst imagine. But to return: Suppose thou art a person truly fearing God, but art troubled that thou hast not such sweet friends, and good company, and delightful society, and art not so esteemed and regarded, or hast not the fortune which attends upon others; yet thou hast thyself, and thou hast a good conscience, and thou hast God, and his Son, and Holy Spirit, and the promises of the gospel, and the hopes of heaven, and joy in the Holy Ghost. Which now dost thou judge greater? thy wants, or enjoyments? Such a man who hath deserved of thee, doth not love thee perhaps, nor regard thee, &c. but what then? he cannot take away the love of God, nor the love of his children, no nor thy love to him neither.

Now, if it be thus in these and all other cases, I pray, tell me, who will pity him, that hath many soft pillows whereon to lay his head, and he will needs lay it on a stone? that hath many pleasant places, wherein to repose himself, and none will serve him, but he will sit upon a bush of thorns? Surely they are in love with sorrow and melancholy, who enjoy so many blessings and contentments, and will forsake the pleasure of them, to pine away in the company of their wants. Consider, I beseech you, is there more cause to be troubled for the want of those, or to rejoice for the possession of these other? Or by what reason shall the absence of some things spoil all the sweetness of those that remain? Why should those be more able to
comfort

comfort us, if we had them, than these we now have? This is the most manifest cheat of ourselves that can be. No man likes that which is his own, and yet every one thinks that he shall be well pleased in the condition of another man; he thinks that he shall be contented with that, wherein the other man is not contented himself. By what argument, I pray you, is this concluded? How foolishly do we suborn our desires and hopes, to betray our duty and comfort? If he be not contented in his condition, but perhaps thinks ours to be better, in which we also are not contented; why should we think to find contentment in it? But if he be content in his estate, then so may we be in ours. What any man is, that every man may be. Therefore, if thou canst not cease complaining, I must advise thee to handle thyself roughly; and when thy mind, as troubled, whines and cries for such and such a bauble, do with it as we do by children, when they cry they know not for what; affright it with the representation of some terrible things, shew it the pains of hell, ask it how it likes to burn in eternal flames, and whether it can be contented to be damned? Let it see there is something indeed to cry for, if it cannot be quiet; and bid it tell thee, if it be an easy thing to dwell with everlasting burnings? And when it starts at the thoughts of them, bid it be quiet then, and well pleased, if it can fly from such a misery, whatsoever else it can endure.

And

And to make this consideration the more efficacious, when thou considerest what thou hast, frame to thyself such an apprehension of that thing, as thou hast of it when thou dost want it. *Understand now what thou dost enjoy, as thou wouldst do if thou didst not enjoy it.* Consider how desirable health is to a sick man, or friends to a poor man, &c. and so let them be in thy eyes. Thou wantest plenty, but thou hast enough; thou wantest riches, but thou hast health; thou wantest health, but thy sins are forgiven. Consider now, suppose thou wert sick, or thy sins were not pardoned, in what a case wouldst thou then be? What wouldst thou most complain of? for the want of them, or for the want of the things thou now groanest under? Answerable to the trouble thou shouldst have in the want of those things, let thy quiet be now in the possession of them: And as thy grief for the want of such things would exceed all that which is in thee at present for the want of others; so let thy present thankfulness and contentedness be, that thou wantest them not, which is another way of making this rule efficacious. *Compare the want of the things thou hast, with the want of the things thou now hast not.*

C H A P. IX.

Two Considerations more ; one of the Wants of others, another of the Uncertainty of our own Enjoyments.

VIII. **I**F thou dost consider what thou wantest, and canst not but look upon it, and compare thyself with others, then *compare thyself with all men, and not with a few ; or, secondly, with the whole condition of those few, and not with some part of it ;* and this will be a remedy for the same kind of trouble from *discontent* and from *envy*, with all evils of like nature. First, I say, look upon all men, and thou wilt see there are thousands of persons, with whom thou wouldst not for any thing change conditions. By what law then is it, that thou must needs only gaze above, and take no notice of those beneath ? That thou must look on him only who is carried on mens shoulders (as one did excellently resemble this folly), and think it is a fine thing to be so mounted ; and never think of the poor men that carry him, in whose place thou wouldst by no means stand. Thou art not alone in the condition wherein thou art ; yea, there are thousands in a worse, and yet (which is more) they are contented. Down with thy high looks, and stare not only upon the great mountains ; be content to take notice of those a little that sit in the valleys, yea of those that embrace a dunghill.

dunghill. Or, secondly, If thou canst not keep thy eyes off from those great men, then compare thyself with the whole of them, and not with some one piece; and then tell me, whether thou wouldst wholly change conditions with them, and be as they are. Are there not many inconveniencies in their condition, which thou wouldst not meddle withal? Thou wouldst have his wealth, but not his cares, nor his fears, nor his ignorance perhaps and folly, nor wouldst thou be troubled with his vices. To be short, none of you would have been the rich man in the gospel for all the world *; Lazarus, as miserable as he was, would not have been in his case;—nay, you will scarce fancy any man so complete, but there is something or other in ourselves that we fancy more, which we would keep, and have all that he hath too. But why must thou needs have all? Why must every one else be deplumed for to trim thee? Why must none else be pleased but thy own single self? And besides, seeing there is something in thyself which thou lovest more than all the world, and wouldst still be that, whatsoever else thou changest, why cannot that content thee, and give thee rest, seeing it is so much worth to thee? He that will go about to make an answer to me, will cure himself, unless he resolve to be unreasonable. Let me subjoin this one rule, which tends to the same purpose with the former, and will comprehend all of this kind, *Distinguish between real needs*

and

* Luke xvi.

and artificial, i.e. those needs which God made, and those which thy own fancy hath created. It is most certain, that the needs which God hath made are but few, and soon filled, and God hath made provision for them ; therefore all this kind of trouble flows from thy own fancy, which, if it pleases, can create a thousand necessities to itself, which are indeed none at all ; and by the same reason that it makes a thousand, it may create ten times as many : For there are no limits, when once we are gone beyond nature and necessity. If these needs therefore are a burden to thee, blame nothing but thy own folly, and, by the help of God's grace, seek a cure in thyself. Reduce thyself to nature and real needs, and thou wilt never be troubled about these matters, because thou wilt always have what nature desires ; yea, the way to have that, is not to desire any more. So a wise man among the Jews once said, *Seek that which is necessary for thee, and leave that which is not necessary ; for by leaving to follow that which is not necessary, thou wilt obtain that which is.* I remember that when some blamed Cato, that such a man as he *would* be in want, (as we speak), he blamed them rather, because they *could* not want, viz. such things as those which are not really needful for us. And I think he might have blamed them also upon this score, *That they were in want, because they thought they were.* And if we would but deny ourselves sometimes in unnecessary desires, even when it is in our hands
to

to humour ourselves, and gratify our desires, it would be of excellent use; for we must remember, that as long as the things of this world are empty and finite, our *trouble will not end by satisfying, but by ceasing our desires.*

IX. *Count nothing certain that is without thyself,* and think thy soul, not thy body, to be thyself. Thou mayest be certain of thy own choice, if thou knowest thyself; and thou canst tell what thou wilt do, but thou canst not be certain what will be in the world, or what other men will do; and therefore reckon upon nothing as constant and stable, but thy own resolution, which may be constant if thou pleasest: And this will keep thee from *trouble about what thou lovest.* When health and riches, and such like things are gone, then thou canst say, I never made account that they would stay. It was accounted of old a piece of great wisdom, to wonder at nothing; and this is the way to it, which thing alone the Poet thought was almost enough to make one happy, and keep him so. But he will not cease to admire, that knows not the nature of things; and he knows nothing, that doth not see they are constant only in inconstancy.

C H A P. X.

Three Directions more, shewing how we should shut the World out of ourselves, and avoid Seif-flattery, and take heed of a rash Anger at our own selves.

X. **W**HAT is without thee, keep it as far as is possible without thee. Let many things not come in unto thee, nor do thou go out to them, *i. e.* let not them into thy heart by love, and let not thy heart go out to them by desire. Make few things to become a piece of thyself, which are within thyself: For if thou lovest many things, of which, as I said before, thou canst not be certain, thou wilt be often troubled at their loss, or at their danger. This rule may serve also to fortify you against the same kind of trouble among others, for the relief of which I prescribed the former. *Keep but every thing there where it is, and all is safe.* If the world change and alter, that is nothing unto us, if it be not within us. If it have no hold of our hearts, how are we concerned in its various mutations? We shall never suffer together with the world, if it be not a part of us: But if we set open the door and entertain it, if we embrace it, and let it dwell in us, by our love cleaving to it, then we shall be as it is; and nothing can give us a remedy, but the casting of it out again, and setting it where it was, quite out of ourselves. It is a true rule,

rule, *that no good can bring us any pleasure, but that against whose loss we are prepared.* He that is in fear doth not sincerely enjoy; and it is as true, that *we shall have no mind to lose that which we love dearly.* Now what a miserable case is this, to be troubled with fear while we have a thing, lest we lose it; and be troubled with grief when it is gone, because we have lost it? But I have taught you how to provide against both these, and against all sudden accidents and changes that are in the world. Keep thyself as thou art, let very little in which is without; I say *very little*, because some things press into our hearts, and get into our affections, whether we will or no. We cannot but love some agreeable persons, and there are others whom we ought to love, because of the obligation we have to them. These take such hold of our hearts, that they become a piece of it, and we seem to have lost half of ourselves when they are gone. Against this there is no remedy but one, *Since they will be within us, let them not take up the best room there.* Make them know their place, and keep them below God and our Saviour, and his precious promises. Do but love thy Creator and Redeemer above all, and thou wilt find fulness and satisfaction there, when the departure of a very dear friend hath made a wide breach, and a great vacuity in thy heart. The next Rule also may help to give some relief, if thou dost but use it in good time.

XI. *Do not promise thyself that which God never promised thee.* This heals all the evils which arise from vain hopes, and cools the anger of those sores which are caused by frustration of our expectations. It is lawful to desire several things which are uncertain, if God see them good for us; but let us not promise to ourselves any of them. Do not enjoy thy friends, or any other good, as if thou hadst a lease of them for thy life. Do not entertain thy thoughts with promises of contentment in such a relation and such a condition, nor of success in such an enterprise, no though thou goest about it wisely: But promise to thyself pardon of sin, and eternal life, if thou dost thy duty, and the grace of God to help thee for to do it, if thou pray for it, and wilt use it; for all these things God hath promised to give us. Solomon saith, *Eccles. ix. 11.* That *the race is not to the swift, &c. but time and chance happeneth to them all.* Now because men know not the time when things will alter, and which is worse, promise to themselves those things, as if there were no time nor chance but what they fancy; therefore he saith, *ver. 12.* That *evil falleth suddenly* (and therefore sadly) *upon them.* Hope and fear are two great instruments of our trouble, and we must cure them both, as I have directed in this and the former Rule. And, if we will hope for any thing, let it be (as I said before), in the days of our sorrow and adversity, to support our heaviness;

heaviness; not in the days of prosperity, to please our fancy: We have good things enough then to comfort us, and if we will spend our thoughts in airy hopes, we make ourselves miserable two ways; we lose the pleasure of what we have, and never enjoy what we look for. And therefore I think he made a very good answer, who being asked, which man's grief never ceased, said, whose heart is not contented with what he hath at present. And he likewise was very well employed, who, for fifteen years together, with great pains, endeavoured to get the habit of *hoping* for nothing; especially since (as he saith) he did obtain it; for, no question, he found a great ease to his spirit by it.

XII. *Think that thou art most angry at thyself when thou dost amend.* Many create themselves no small trouble, by being troubled at the disorder and disquiet of their spirit in cross accidents. And I give this rule to take off all that trouble, which proceeds from displeasure against ourselves, for our unquietness under God's hand; or that trouble which we feel for the sins we have admitted, if it hinder our duty. And this indeed is oft times the greatest inquietude and trouble of all other. Men roll their souls in very vexatious and impatient thoughts, because they were vexed and impatient; and so they commit that again which they should cure, and unless they will cease it, the disease will grow more desperate: For they are impatient if their trouble be not cured,

red, and their disease instantly healed. But alas! this which they take for the medicine is the very disease. Trouble doth but make the fore rankle and fester the more, and inflame the fever to a greater heat: Therefore coolly and mildly seek to amend thy trouble, by some of the former rules that I have proposed. Remember, the more thou vexest thyself, the further thou art from being healed, and like a bird that is restless in a net, thou art more entangled and perplexed. Go therefore seriously always and considerately about the cure, when thou art troubled at any accident, and think that this is a signification of the greatest displeasure against thyself, when thou art amended, and thy mind is again in peace. You may see how calmly David argues himself into a stillness, *Psal. xlii. 11. Psal. xliii. 5. Why art thou cast down, O my soul, &c.* If he had fretted at this disquiet which was in him, and raised storms against himself, the commotion would but have been like a new boisterous wind upon the face of the sea already troubled, which would but make it more rough and restless. Let the sun shine rather than the wind blow: I mean, with a clear understanding labour placidly to compose and appease thy heart, and not by fresh gusts of black passion bluster and rage against thyself.

C H A P. XI.

Humility and Self-annihilation, Knowledge and Judgment, Simplicity and Purity, Constancy and Fixedness in one thing, are four excellent Means to keep us from Trouble.

THERE are three or four rules that are more general and universal, which perhaps may serve instead of all the rest, for to heal all troubles from without, which, because they are so large and comprehensive, I will superadd.

I. *Have a little care of thyself*, saith a devout author*; a proud man and covetous never are at rest. The leaves of the tall trees shake with every breath, and no man can open his mouth to whisper an ill word, but a proud man is disturbed. Whereas the observance of this rule will make us say, when we are contemned and despised, that they cannot think so low of us as we of ourselves, and then we shall not be moved. It will help us in poverty, sickness, and all misfortunes, whilst we say, *Less than the least of all God's mercies.* Our conceit sure of ourselves is the cause that we quarrel at every thing that happens, as if we were such considerable creatures, that every thing must be done to please us, and God must rule the whole world according to our humour; yea and nobody else must be served and

* Thomas a Kemp.

and gratified but ourselves. Some things there are which fall out, that are good for others when they are ill for me; and therefore it is a high piece of pride for me to be troubled, as if I were such a goodly thing, that God should mind none but me; and all creatures in heaven and in earth should wait upon me, doing every thing according to my liking.

Away with this fond love of ourselves and ridiculous overweening. I beseech you, let us know ourselves, and all will be well. There is no reason that such poor things as we are, should take matters so ill and unkindly at God's hands as we do. We are well used, if we were in a worse condition.

II. *Labour to understand the true nature and value of every thing.* I will instance in a few things. That which is future is uncertain. That which is born may die. That which once was not may again not be. What hath happened to others may happen to me. That which hath its value from fancy, is not much worth. That which can be bought cannot be great. That which can do us no harm unless we will, need not be feared. That which a man can live without, he need not covet. Such like rules as these will the consideration of the nature of things teach us; and then when we have learned what they are, let us remember the useful saying of Epictetus; *If thou lovest a pot, remember it is a pot which thou lovest, i. e. a thing of a base nature, and also brittle and soon broken; and it is no great wonder, nor*

no great matter if it be. So in all other cases; if thou lovest a flower, or a man, remember it is but a flower, but a man. If thou hopest for any thing, remember thou hast but only hopes. And thus doing, thou wilt find much quiet from many occasions of trouble.

III. *Have but one end, and bring all things to that*; which, in the great emperor's phrase, is thus expressed, *Reduce thyself to a simplicity*. The true end, and that which is the greatest, is such an one that all things will promote it; and that end is, the glorifying God, and saving our souls. Whatsoever falls out will advance this; and if we secure our end, what need we be troubled? *We may always have what we would, if we would not have too many things, but only one.* For nothing can hinder our doing God honour, and advancing the good of our souls; yea, without these things that we account sad, sometimes we should not attain that end. So David said, It was good that he was afflicted, else he had gone astray. Howsoever it fares with us, there is some grace or other to be exercised, and the exercise of every one of them is in order to what we design, God's glory and our

Tell thyself first what thou wilt be, and then do all things that thou mayst be what thou wouldst.

good. Remember therefore what our Saviour saith, Luke x. 41. *Thou art careful about many things: But one thing is needful.* Mind that, and thou needest not be troubled, because thou mayst always mind it. The sum of this is, He that hath proposed but one great end, at which
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he levels all his actions, the obtaining of which nothing can hinder, but all things promote, and which I may alway in every condition pursue, and need not be troubled. For every thing rests satisfied in its end, and this he may alway have, if it be that which it should be.

IV. As we should have but one end, so *let us have but one rule or principle of our lives.* I know you will be glad to hear what that one rule should be. I cannot tell how to comprehend it in shorter words than these, *Let us alway will, and not will the same thing.* I told you in the first rule of all, that we must acquaint ourselves with the gospel. Now let us will only those things that Christ hath commanded, and refuse only those that Christ hath forbidden; and that is the principle whereby we may guide our lives, and it will never fail us. The truth is, that must needs be good, which a man can alway will; and it is impossible that any thing, but what hath no evil in it, should never cease to be chosen by us. Let us resolve therefore what things we will ever chuse, and what we will ever refuse; and for the rest, let them be as they will. Now Christ hath said, Be holy, humble, meek, patient; but nowhere hath he said, Be rich, be honoured, or the like. The former, therefore, and not these, we must alway will. He hath bid us likewise, that we should not speak evil of others, nor hate them, nor return their injuries; but nowhere hath he said, Do not suffer affliction, do not put up those wrongs, &c.

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The former then are the things only that we must will not to do. And by this course it is manifest, what a great way we shall go to the obtaining peace; for we shall always be certain of something. When a man's estate is gone, and his friends deceased, or the like, he may say, But I am here still, and I can do what I always could, *chuse the good, and refuse the evil.* I never did will not to be poor, nor to be destitute of relations, nor to suffer reproaches. They are other things that I make the matter of my choice; and I find that I am where I was, because I can do those things, which are the only things which I chuse to do. This will fortify us against what men say of us. Follow scripture and reason, and let the world approve of what we do, if they please. Nothing more troubles us than an ambitious desire of every one's good word; but, saith the proverb among the Spaniards, He shall have enough to do that would please a fool: But how much trouble he shall have, that would please nobody knows how many of them, is not to be imagined: He must not will one thing, but ten thousand; one thing this moment, and another the next, and innumerable contradictions at the same time, to please divers men. Content thyself, therefore, with this, God is sooner pleased than men; resolve upon his will to let that be thine, and keep to it. Chuse that which nobody can hinder, no accident can forbid. If thou cannot do God's will, thou canst suffer it; why then shouldst thou be troubled,

troubled, when thy own choice remains entire, and thou hast what thou wouldst?

C H A P. XII.

A Caution, and the Conclusion, shewing that these things suppose the Practice of some more general Rules; and that we must not have these Truths to get when we have need of them.

TO prevent all misunderstanding, I must desire you to consider, that all these Rules are such, as suppose the use of some other, that have an universal influence upon all Christian practice, and these must be joined with them, not severed from them: As first, prayer; secondly, giving thanks in every thing; thirdly, meditation of heaven and eternal blessedness; fourthly, of God's fulness, and the glories of his attributes; fifthly, of Christ's death and intercession, with such like*: To all which religious exercises, if we add those rational and natural considerations, we may be well eased.

The truth is, there are no such cordials as those of the Christian religion. Nothing can support and comfort us so speedily and substantially, as the belief that *God was manifested in our flesh*, and therefore hath a singular love to us and care of us: That the Lord Jesus is exalted at the right hand of God, and that

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* See Phil. iv. 6, 7. 2 Cor. iv. 17, 18. Psal. xxxi. 19 and xlii. 11. Heb. ii. 17, 18. Heb. iv. 15, 16.

we are members of his body, of his flesh, and of his bones : That he hath a great compassion to us, and both power and will to relieve or sustain us : That we suffer nothing but what he himself did, and are in the way to that glory where he dwells : And that he will certainly reward our patience, submission and resignation to him, with endless joys. These things we must always have in our eye, and in our heart. On these foundations we must lay the weight of our souls ; which will quiet our desires, and banish our fears, and cut off vain hopes, and restore our very reason to a greater clearness and strength ; so that we shall be the better able to use all other helps, for the curing all the diseases we labour under.

What remains then, but our hearty endeavours thus to settle and compose ourselves ? I told you at the entrance, that these rules are not like to physic, that will cure us without our thoughts and considerations : So now I must further remind you, that we must not think to take this course, as some men likewise do physic, just when the distemper is upon us, but when we are well and in quiet. When the trouble is once begun, and the disease hath seized upon our spirits, it is not easily cured, and we cannot so well consider nor apply these lessons to our minds : Therefore we must use them as we do *food*, which we take every day to keep us in health, and not as physic, which we take but at certain times, when we find the humour stirring ; *i. e.* we must work our

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souls

souls to such kind of reasonings and discourses as these are; we must bring our minds to such a way of thinking as I have described, and make these rules so familiar to our minds, that they may be a part of our understanding, and a piece of our reason; not some foreign things, to which we run for relief upon occasion of need. We must strip our souls of their former conceits, and clothe them with these notions. We must root out these weeds of bitterness, *high esteem of ourselves, and of worldly things, earthly love, unreasonable desire, fond hopes and expectations, rashness and inconsideration*; and plant in their stead such good principles as now have been commended to you, and take care that they grow up there. The government of the soul must be altered from the rule of popular opinions, and the tyranny of fancies and imaginations, to the sole command of Christian reason. In this great alteration let us engage all our forces. Think how shameful it is to get all knowledge, and not to know ourselves, nor how to enjoy ourselves; and how miserable he is that encompasses all the world, and searches into all things, only neglects his own peace, or seeks it among the occasions of his trouble. Discharge thyself therefore, with all speed, of thy passions, of rashness and hasty thoughts. *Learn thy duty, do it, know God, and thyself, and the world; and when thou art once humble, prudent, thankful, and heavenly-minded, thou wilt not be displeased at what God or men do; nothing will*
trouble

trouble thee ; or, if any thing do, it will be this, that thou dost these things no better, and art no more perfect in thy art. But this is the happiness of such a man's condition, that those who mourn shall be comforted ; and it is a pleasure to be so troubled, an ease to the mind to be so aggrieved. No joys here like those of an ingenuous sorrow ; no cup of blessing so sweet as that which is mingled with tears of true contrition for our ingratitude. With a good saying, therefore, of a wise doctor among the Jews I will conclude, who seeing a man very sad and sorrowful, thus addressed his speech to him : If thy grief be for the things of this world, I pray God diminish it ; but if it be for the things of the world to come, I pray God increase it.



A

CONSOLATORY DISCOURSE,

TO

Prevent IMMODERATE GRIEF for the
DEATH of our FRIENDS.

S E C T. I.

Wherein is shown the Need of a Consolatory Discourse against the Loss of our Friends.

IT is left upon record by St Hierome, concerning Paulina, that, though she was a lady, whose passions were under admi-

The need of this Discourse. rable government in other things, yet when any of her children died, she was oppressed with so great sorrow, that he had much ado to save her from being drowned in the floods of it. But it is not so great a wonder, that a person of the tenderer sex should feel such a tempest, as that David, a man of war, who had overcome so many enemies, should himself be overcome with grief

grief for a disobedient son. It is said, that a Lacedemonian woman, having sent five sons to a battle, stood at the gates of Sparta to expect the event; and when she met one coming from the camp, she asked him what was done? All thy five sons (said the man) are slain. Away thou fool (answered she again), I inquired not of this, but of the issue of the fight. When he told her that her countrymen had got the better; then farewell, my sons, (said she), and let us rejoice that Sparta is saved. But David, it seems, had not attained to this feminine courage; for he sat between the gates waiting for the news of the success, and when he heard of the loss but of one son, and he a traitor to his country, he could not contain himself till he came into the house, but went up into the chamber over the gate to lament his son, as though he had lost the day by losing him*. Nay, he could not refrain so long till he came into the chamber, but he watered the stairs with his tears, and wept as he went up, saying, *O my son Absalom, my son, my son Absalom; would God I had died for thee, O Absalom, my son, my son*†.

This lamentation of his cannot but call to mind the tears which Achilles, another great warrior, shed over the grave of his friend Patroclus, where (as Homer speaks) he wept most horribly, as if he would have killed himself.

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* 2 Sam. xviii. 24.

† Ver. 33.

This love is such a powerful thing, that if it hath placed any object in our heart, we can scarce suffer it to be taken from us, without rending and tearing our hearts in pieces. Such a strange union doth it make between two persons, that we can scarce give that man any welcome that brings us the news of a separation; and therefore some of the ancient Carthaginians (as I remember) knowing how hard it is to love those who bring us the tidings of the death of them that we love, would never send such a message but by the hand of some condemned man, whom they were never like to see again. I am ready here to interrupt my discourse, and in the very beginning to fall into a passion with myself, when I think how patiently we can suffer our souls to be divided from God, whom we pretend to love. O love! how great things should we do, if we did but love! How angry should we be at the temptation which should draw him from us whom our souls love?

Antonius Guevera had a niece, who was so passionately in love with a little bitch, that, at the death of it, she fell into a fever, and was fain to keep her bed. The good man did well rather to chide than to comfort her, and to write a satyr, rather than a consolatory letter to her: But yet in that strange passion of hers, we may clearly see how incident it is unto us to take heavily the loss of what we love.

Now

Now there is no greater love than that which is between near kindred and friends, and no man that knows the pleasure of it, would dissuade any from such love; and yet it is necessary that we should not mourn for them as if we loved nothing else; which will render it perhaps an acceptable piece of service unto some, if I endeavour to ease them of this kind of sorrow; and though I have touched but lightly upon other maladies (in the foregoing treatise), yet I apply some particular plaisters to this great and general sore.

S E C T. II.

Wherein is shown, that we may grant Nature leave to ease itself by moderate Tears; and two Advices are given, to keep us from making an ill Use of this Grant.

YOU must not think that it is We may mourn moderately. my design to take away your trouble, by taking you off from all love and friendship; for that would be as ridiculous as the device to cure drunkenness by cutting up all the vines. I would not have a man to love none but himself, out of a fear that he should be troubled at the loss of them, as much as at the loss of himself. This would be to cure one evil by a greater, and to ease men of a short trouble by letting them want the constant easement and sweetest comfort of

of our lives, which is our friends. Neither do I intend to write like a stoic, and stupify all your passions, so that you should not mourn at all, for that is an impossible thing, if we have any love. Grace doth not root out nature, nor dry up all our tears, but it rather makes our heart more moist and tender, and causes it to express itself in a becoming affection unto others; as David and that lady may teach us. They are sturdy, not generous, that are void of all grief; they are rather hard than constant, rather unexperienced than reasonable, that forbid all sadness. But it is my design to bring you to a moderation both in love and in sorrow, that you may do as much as becomes good friends, but no more than becomes good men. Not to be sensible of evils, is not to be men; not to bear them patiently, is not to be Christians. It is neither to be hoped nor to be desired, that we should shed no tears at all; but it is both necessary and attainable that we should let them flow in measure. *We may weep, but we must not wail and lament* *. We must be natural, but we must be also reasonable. We must approve ourselves both to men and unto God, that they may see we are loving friends, and that he may see we are his dutiful children. For there is a certain modesty even in mourning, and it is as unseemly to weep immoderately, as it is not to weep at all.

And

* Seneca, Epist. 63.

And let none think, that by this concession unto nature and decency, the wound will be made incurable, and that it is easier not to mourn at all, than to mourn moderately: These are but the dreams of heavy souls, that think that none can stand still, but they that are resolved never to stir. It is said indeed, that we may more easily abstain from a thing of which we never tasted, than refrain from it after a little acquaintance: But this must be understood of pleasure, and not of grief. When we have mourned a little, we shall soon see that there is neither pleasure nor profit in our mourning: Or if any one shall think it to be some pleasure, yet it will notwithstanding be easily moderated; because it is only the pleasure of being eased of our loads that oppressed us, not of being satisfied with the pressure of any delightful object. It is but the letting out of sadness, not the bringing in of any pleasure; and therefore when the heart is once eased of its burden, it will soon be persuaded to mourn no more; for that will be the bringing upon us a new burden.

But then on the other side, as we may grant something unto nature, so we must be sure not to let it work alone. That we may weep moderately, it will be necessary to make resistance to our sorrows, and muster up all the consolatory arguments that are reposed in our minds. Nature will do its part without our help. We need not study how to weep enough, nor use any arguments to persuade ourselves

ourselves into tears. It is a superfluous employment, to strive to magnify our loss; for fancy is apt to make it bigger than it is. It is a foolish trouble to be careful how to mourn, for tears will flow from us without any bidding: All our work must be to stop their passage as fast as we can, and to make them flow leisurely, not gush forth with too great a violence. Our reason and religion must be called up in all haste, to make as strong a dam as we are able to our sorrow, or else if it have its course, it may overflow us.

He is a base pilot, that leaves his tackling in a storm, and suffers his ship to run along with the tempest; and no less ignoble and abject in his spirit, that commits himself to the gusts and hurricanes of his own passions, and lets them drive him whither they, and not whither he himself pleases. But it is a degree of madness, to use reason itself to make the blasts more terrible, and when the storm is too furious, by art and skill to conjure up more boisterous passions. Who could pity him, that sets his reason against himself, and studies how to be as miserable as his mind can make him? We need not be so in love with grief, as to create it to ourselves; nature, as I said, knows how to mourn without our teaching: We had need think rather how to bear our natural troubles, than how to lay more upon our shoulders.

But, if we will make any opposition, we must begin before our passions are too strong; they are too.

too powerful of themselves, and we must not let them gather more strength by our negligence. If we do not at the very first set ourselves in a posture of defence against them, they will seize upon our whole soul, and get every thing into their possession. As soon therefore as our grief stirs, we must strive to comfort ourselves, and not either help forward, or suffer our grief. If we go and bewail our friends as much as we can, and think to clear our souls afterwards, we shall soon find, that our souls are drowned with a flood, and that it will be a long time before it be soaked up. When we give the least leave to these passions, they will ask no leave of us afterwards; but the soul will mourn like Rachel, and refuse to be comforted.

As soon therefore as thou hearest of the death of thy friends, do not spend the time in bemoaning thyself, saying, Alas, what a friend have I lost! did ever any man part with such a person! where shall I find one comparable to him in wisdom, in love, in faithfulness, in all manner of sufficiencies to make a friend? Do not, I say, after this sort, stand to aggravate thy grief, but instantly say, Why should a living man complain, a man for the punishment of his sins? Why should I trouble and torment myself with my own thoughts? Why should wind and tide run together? How many reasons have I to be contented? And spread them all before thy eyes, that they may dry up thy tears, and cease thy sorrow. Labour,

hour, at least, that these thoughts may tread upon the heels of the other, and, as soon as may be, overtake them, and get the mastery of them ; and, so doing, thou wilt weep as much as is fit, but no more than thou oughtest : Nature will be satisfied, and thou thyself not ashamed. None will think that thou art not grieved, and thou wilt feel that thy heart is comforted.

S E C T. III.

Which shews rather what might be said, than what is said in this present Treatise, for moderating our Sorrow : But yet those Examples which we have from others may move us to follow their Rules, and so a brief Touch is made upon them.

BUT what comforts are these (may some say) which you bring us ? with what Reasons will you assist us ?

The best and wisest persons have not mourned much.

I suppose it will be of no great effect to answer, that the wisest persons have made their mourning short and moderate, because I have already named two, both good and wise, that were excessive ; and therefore I must endeavour to make men thoroughly wise, and furnish them with such reasons as will not suffer them to be oppressed with their sorrows : Yet methinks it is observable, that the Egyptians mourned

mourned ten times as long as the Children of Israel. Seven days ordinarily contented the people of God for their grief; (as you may see, *Eccles.* xxii. 12. *Job* ii. 13.) whereas they that were strangers to the God of Israel, extended their mourning seventy days, as you may read, *Gen.* l. 3. yea the greatest mourning that the Israelites used for their two famous leaders, Moses and Aaron *, was prolonged but to thirty days, which is not half the time that those heathens allowed. I think not fit neither to pass by the shortness of Abraham's grief for his dearest wife Sarah, who, died, as some of the Jews conjecture, for very grief, when he was at mount Moriah, thinking that her son was offered. This they gather from that expression, *Gen.* xxiii. 2. *Abraham came to mourn for Sarah, and to weep for her.* From whence it was that he *came* I have nothing to affirm, yet this note of theirs is considerable, that in the word *libecothab* (to weep for her) there is a *small caph* in the middle of great letters, which may very well shew, they think, that his weeping was little and moderate, and not of the greatest size. That expression likewise taken notice of by some, which follows in the next verse, *He stood up from before his dead*, as if it signified, that he turned his eyes from her, that so he might not be overcome with grief. We must not love to look on our losses, nor think that

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* Num. xx. 29. Deut. xxxiv. 8.

it becomes us to weep as long as we can; but we should learn, by the manners of God's people, to do all we can to make our mourning short: Yea I might teach you from heathens themselves, if examples would do us any good. Lycurgus ordained, that none should weep above eleven days, and that they should make no funeral solemnities. Solon likewise took them away, that so he might ease them of those howlings and lamentations which they used to make at their friends interment. Augustus, as Seneca observes, though he lost all his children and nephews, and was fain to adopt an heir, yet he was so little moved at their death, that he constantly went to the senate, and neglected no public affairs. Pericles likewise having lost two sons of great hope, within the compass of eight days, put on a white garment, and with great constancy of mind went to deliberate about the necessities of the commonwealth. All stories are full of such great souls, that after they had conquered others, at last conquered themselves also. I know it will cure no man to tell him, that his neighbour was cured; yet these examples recommend to us the remedies which they used, and give us hopes that our griefs are not incurable.

S E C T.

S E C T. IV.

Which teaches us to consider what Death is :

First, Common ; secondly, Necessary ; thirdly, Good. And if we thought more of it, we should not be unwilling to part ; neither doth the Manner of parting make any considerable Difference.

THE cure of this distemper What it is that doth lie chiefly in a fulness must ease us. of considerations, wherewithal our minds must be stored. Nothing can resist grief but a great mind. No mind can be great that is not big with truth ; nothing can impregnate us with truth but serious advice and consideration in ourselves ; and therefore we must provide ourselves with sufficient antidotes, that may be ready at hand when we have need of them. Our souls must be as an apothecary, and our hearts must be the shop, where all medicines are in a readiness against any grief or malady that shall invade us. If we have our remedies to gather, and to compound when our sickness comes, the mind will be so weak that it will not be able to make them. We have least power to consider when we are full of sorrow, our affections are ready to overlay our reason ; and therefore we must have our medicines made before, that then we may have nothing else to do, but only to take them ; and we shall find, that, to have

so much labour in it, (our stomachs being squeamish and nauseating) that we shall clearly see, we need have nothing else to do.

I. First, then, *Let us seriously consider, What is it that we grieve for?* It is soon answered, That we mourn for the *death* of those that we love. For their death! what is that, I beseech you? Is death such a strange and unusual thing, that we should take it heavily? Are *your* friends the first that ever died? Are *you* the only persons that God hath singled out to be left alone? Do you not see that every thing in the world can cause death? The wind, the lightning, the fire, the smoke, the dust of the earth, the water, our meat and drink, our own passions, our joy, our sorrow, and a thousand other things can bring us to our graves. Why then should it be lamented, as if it were some wonder at which all the world should be astonished? Men fill the air with sighs, and beat the heavens with their groans; they clothe themselves with darkness, and they pour out floods as in a tempest. Why, what is the matter? Is the sun fallen from its orb? Are all the lights of heaven extinguished? Are they carrying out the world's funeral? What is it then that causes this moan? A friend is dead. There is one man less in the world than there was. O wonderful! what a prodigy is this! one that was born to die, is dead! It had been a wonder indeed if

if he had not died ; then we might have filled the earth with noises ; then there had been some cause for a tumult : But now it is rather a wonder that men should make such a stir at an ordinary and common thing, than that a thing so common should happen unto them. One would rather look to see no tears than no death ; and we might more easily excuse their not weeping at all, than we can these doleful lamentations.

Is it not necessary that our friends should die ? Yea, it is so necessary Death is necessary. that it is a thing past, and cannot be recalled, when men weep most for it. If you can bring them back again with your tears ; if there be any hopes that with the noise you make they should revive to comfort you ; then you have leave to weep as much as you please. Is there any Elijah or Elisha that can stretch forth themselves upon them, and recover them to their warmth ? Is there any Paul or Peter, or such great men, that can raise them from the dead ? Go then and intreat them for to pity. Beat your breasts, tear your hair, break your sleep with sorrow, macerate yourselves with fasting, that they may take some compassion upon you ; but if all these pains be lost, never put yourselves unto it, but say, Why should I have my labour for my pains ? And did not all those men die again that they raised ? Were they made immortal here upon the earth ? What good would it do you to have them called

to life again, if they must again die? How would you be able to part with them then, if not now? What an uncomfortable life would you lead out of fear every day to fall into the same sadness? How desolate would you be even in their company, unless you learnt not to be troubled nor distracted? And if that must be learnt, then let us learn it now, when it is as necessary as it would be then. Do you take it ill that the apple rots, and your trees decay, and your clothes grow bare, and that any thing in this world is according to its nature? Why then do you bewail it with such passion that men die, which is as natural to them as it is to be born? Would you have God make the world anew for your sakes? Will you not be contented unless he make a mortal thing immortal? Is it not sufficient that you know it must die, and that he gave it to you that it may be returned to him again? Did he ever promise you how long you should have it? May he not call for his own when he thinks good? Do not other pay this debt to nature as well as you.

Seeing then it is both a common and necessary debt, do not repine as if you did only pay it; he is an unworthy debtor that returns what is lent with a reproach to his creditor: And therefore give it up chearfully, perhaps he may intrust you with something better. While David * saw that his child was alive, he earnestly besought of God that he might

* 2 Sam. i.

might not die ; but when once it had given up the ghost, he anointed his head, and puts on other garments, because he knew God was not bound to work a *miracle*, though he might be inclined to shew *mercy*. While there was life, there was some hope of mercy ; but when it was dead, there was no hope of a miracle.

And yet there is one thing that may be pertinently observed in the story of David, which exceedingly argues our folly. Though God had said by a prophet, that his child should die, yet he earnestly begged that he might live. Men are not so earnest for that which they may be assured God will do, if it concern their souls, as they are for that which they have all reason to fear he will not do, if it concern their bodies. Men would have him recal his word, and alter his decrees in temporal matters ; but they little mind the obtaining of his promises, and the fulfilling of his word in spiritual concernments. They would have life as long as they please, which they know he will not bestow ; but they seek not for contentment, which they may be assured he hath a mind to give. They would have him willing to let them enjoy their friends always, which cannot be ; but they seek not to him, that they may be willing to part with them, though they must part with them, and he would make them willing.

For shame, let us not continue in this kind of folly, to be angry at things necessary, which we cannot

Death is not
only necessary,
but good.

not

not avoid, and to neglect those necessities which we cannot want.

And since death is such a common thing, and so easy to be met with, that every thing in the world may bring it to us, let us further consider, that it cannot be very hurtful in itself; for all such things are more unusual and rare. God is not so unkind unto the world, as to let the most noxious and poisonous things grow every where in the greatest plenty. Things of that nature are but thinly scattered through the world, they lie hid and dare not commonly appear. Since death therefore is in every thing; since it lurks for us like a serpent in the grass, but the smallest thing in the world may strike us with it; let us verily persuade ourselves, that there is no such great harm in it as we imagine, especially considering that there is another life.

I am sure that some, as wise as we that mourn so much, have thought that death was the best thing that befalls the sons of men; and if we do not think so, it is because we think not of death itself. It is a common story, which Pindar was first author of, how that Agamedes and Trophonius, having built the Temple of Apollo, asked a reward of that God for their service. He promised, that after seven days he would pay them well for their pains; at the end of which they both died in the midst of a sleep. This the world believed was a lesson to them, that God could do men no greater favour than to take them out of the miseries
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of life. Not long after this, Pindar himself exemplified the same truth that he had taught; for when, by the ambassadors of Bœotia, he asked the oracle, What was the very best thing that could befall men? the answer was, That Pindar knew well enough, if he did not lie when he wrote the story of Agamedes; but if he doubted, he should shortly know what it was. This he interpreted to signify his death, which within a few days after happened.

But perhaps we are not of this mind; and I need not go to an oracle to know the reason, which is plainly this, We are acquainted with no other life but this. If the world had not so much of our hearts, we should not find any fault with the necessity of death, because it would become so desirable. We should not then be so sorry for our friends departure, as for our own stay: We should be glad that neither they nor we were necessitated to dwell there always, where there are so many troubles, that he is happiest who is soonest freed from them.

But there were many that thought not much of the goodness of death, who yet were comforted with the bare thoughts of necessity. How many heathens might I tell you of, who fled to this one truth for refuge, and found protection under it against the assaults of sorrow? Nothing is happened to me, but what happeneth to all. The first minute that we began to live, we began to die. This is not the first,
but

but the last moment of death. It is now finished, but it was born when we were born.

When one came and told Anaxagoras, in the midst of a lecture, that his child was dead, *Hold thy peace*, said he, *I knew that I begat a son that was mortal*; and so proceeded in his discourse without any accents of grief, or a mournful tone. And so another said to his friend, when he saw him weeping for his wife, I thought you had known that you married a woman, and not a goddess: Do but remember then what the thing is that thou lovest, and thou must be willing either to leave, or not to love it. As they used to stand behind them that triumphed, and to admonish them, You are but mortal men; so let us say to ourselves, when love is in its greatest flames, I love a dying person. What hurt is there, while we embrace and kiss a child, to say, To-morrow it

To think of their death doth not make our lives uncomfortable,

may die? and so to discourse with our friends: To-morrow either you or I may go away, and never thus embrace any more. Doth it make our love the less? Doth it make us avoid their presence? No; therefore we are so greedy of our friends society, because we know not how long we may enjoy them. It makes love more fervently desirous to have all of them now, because it knows that it may have none of them ere it be long. It teaches us to use their friendship to the best advantages we can, because we are not like to have the use of it as long as we please. The knowledge of our departure

parture doth not part friends now, but makes them cleave the closer until they depart. Let us be willing they should die, and that will not abate our love; for we cannot be willing until we have loved them as much as we can. We shall be loth they should go without the best testimonies of our love, and that will make us only improve our time to have the benefit of them, and they of us. Seneca tells in one of his letters, that he who gave a great deal of good counsel to others not to grieve, was himself almost made an example of one overcome with grief: But the truth of it is, saith he, there was no other cause of that mourning, which I must now condemn, but only this, *I did not use to think that my friend might die before me.* I only had in my mind, that he was younger, much younger than myself; whereas I ought to have added, What is this to the purpose? *Though he ought, I imagine, to die after me, yet he may die before me.* Because I did not thus meditate, I received a stroke when I was unarmed, which went to my heart. But now I think both that all things are mortal, and that there is no certain order of mortality. *That which may be at all, may be to-day:* And if you think that your friend may die to-day, then why do you not begin to mourn, since his death is at hand; unless you mean to take it patiently when it comes? If you will lament the death of your friends so sadly, why do you not prepare your lamentations, seeing death may be so near? If you think

think it is not so near, then it is likely your sorrow will be violent when it comes, because sudden; if you think it is, and yet do not mourn, then why should you lament that so sadly at night, which you did not weep for at all at noon? There were some creatures, they say, in Pontus, whose life lasted but one day; they were born in the morning, and came to their full growth at noon, grew old in the evening, and at night died. If these animals had been master of the reason that we have, would they have lamented after our fashion? would they have mourned for one that chanced to die at noon, when it could live no longer than night? No; that which is necessary, it is no great matter when it comes. And because we are of longer life, our trouble at death is not to be the greater, but the less; for it is a greater wonder that we did not *die* many *days ago*, than that we *die to-day*.

The kind of death is not so considerable as death itself.

But some will say, that it is not death itself, but the kind of death that so troubles them. They could have been contented if he had gone out of the world another way. But, I beseech you, do you know what will please yourselves? Can you tell what sort of death it is that would content you? Are there any that do not blame their hard fortune, and wail and mourn, as if none were so miserable? Are not men equally troubled if one die of a fever, and another of a consumption, if their love be equal? It is very plain, that he that persuades himself to part

part with his friends, will not grieve for the manner of the parting. He that can overcome himself in the greater cause of grief, will not suffer the less so easily to overcome him: And therefore you see that men have always something to find fault withal. If a friend die in a far country, then they say, Alas, that we should not see him before he died! how sad it is that we should not take our leave! If he die at home, then they say, Who could endure to hear his groans? how sad was it to see him in the agonies of death? If he die and speak nothing, then they say, O if he might but have told us his mind; if he had left us any remembrances, it would have been some comfort. If he did speak, then they tell his speeches to every one, and say, O my sweet child, or friend, I shall never forget thy words: Would you have me put out of my mind his dying speeches? And so those sayings are a perpetual nourishment and food to their grief. If he die on a sudden, then they lament because he was snatched, rather than went away. If he die of a lingering sickness, then they say, he was nothing but skin and bone, a mere anatomy; never any creature endured so much as he did. And so they complain, they know not for what; for they would not have had him gone away so soon, but spun out his life till he looked more ruefully. And indeed men never want some pretences for these complaints; but the true reason is, that they would not have had their friends to die at all. In what glass soever

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this potion had been presented, they would have swallowed it with the same disgust; and, I must confess, it is very bitter; yet we should not study to make it worse than it is, but, by digesting such considerations as these, receive it with a better countenance, and take it down more easily. But there is nothing which the vulgar so much dreads, and even execrates, (if I may use the words of Erasmus), as a sudden and unexpected death; nothing which they so frequently and so vehemently deprecate as this evil, which makes me think it necessary to apply a particular salve to this sore; and I can find none better than that which that admirable person hath made to my hand, compounded with a grateful mixture of other profitable things: "You would do well to consider, says he to Jodocus Gaverus, that a sudden death is equally common to good and bad; therefore it is horrible indeed to die ill, but not to die suddenly; yet the superstitious fear of mortals invents to itself vain preservatives against it; the image of St Christopher, certain little prayers to the virgin mother, with certain words and characters, not unlike to magical charms. They that are in such dread of sudden death, how much better were it for them if they did beg of heaven a good life? For what more foolish than to defer the amendment of our life till we come to die? How few are there, if any at all, who are amended by a long sickness? We ought to despair of none; but he learns Christianity late who hath no time left

left to practise what he learns. The remedy of confession comes late when the soul is just on the brim of the lips.

“Grant me, say they, true contrition and pure confession before I die; and this they sometimes ask of St Barbara or St Erasmus. I beseech you, what is this but to say, Let me have leave to live ill, and grant that I may die well? They would not hate their sins till the hour of death, but desire to enjoy them as long as they have their health; otherwise they would say to Christ, not to Barbara, Grant me now hatred of all sin; grant me saving contrition for those I have committed; grant that the remembrances of them may be always bitter to me; grant me, while I am well, so to confess once, that hereafter I may have no more need of confession.

“But there are some who are so bold, as to tell God by name, what kind of death they desire to die of, and how many months they would lie sick. How much more like Christians would it be to take care of nothing, but so to order our lives, that our last day may not surprise us unprepared, and to leave the rest to the will of God? He knows what is fittest for every one. There is one way of coming into the world, but a wonderful variety of going out; let him chuse which he pleases. That man cannot die ill who lived well. But if it were lawful for a pious man to chuse what death he would die of, I think there is none more desirable than a sudden one, which, in the midst of his course of well-doing, should hasty

ly snatch him away to heaven. When he is sick, and must, whether he will or no, take care of his feeble body, how much time is lost from the offices of piety? He cannot study; he cannot instruct; he cannot preach; he cannot visit the sick; he cannot labour with his hands, that he may have wherewith to relieve the poor; but rather he is a burden to those whom charity would not have him trouble. A good man is so far from being willing to be troublesome to any while he lives, that he would gladly not be troublesome to them when he dies. I have heard of a pious friar, who, perceiving his spirits languish, and thence apprehending some approaching sickness, was wont to say among his friends, Would to God, if it seem good to him, he would take me away suddenly, lest, by a tedious sickness, I become grievous to my brethren. He had what he desired; for the day that he died he preached twice, gave the communion, sat down to dinner, at the end of which he begged their excuse, and went into his cell to take some rest; there he was found a little after dead upon his bed, but more like a man asleep. Who would not think this death more happy than a long sickness? But he wanted the sacred ceremonies: True, and so did the Eunuch's baptism, I suppose, want those which are now in use; yet it was not worse than ours. But it is a sad thing to die alone. Why so? The presence of one single angel is sufficient to transport the soul to heaven

ven. Sometimes indeed there are those present who can comfort a dying man ; but more frequently there are those that add to their trouble."

It would be too long to set down all the examples he brings, both ancient and modern, of good men, who have had a sudden passage to another life ; I shall only ask, why that should be dreaded so much, which God hath seemed to grant as a favour to many, whom he hath taken away, as Erasmus there writes, *either as they were reading divine service, or when they were preaching, or intent in meditation of celestial things ?* Let it be but our business to order our life as we ought, and there will be no cause to stand in fear of sudden death ; and if we see those posted away who were not so careful as they should have been to live well, let it be a warning to us to prepare ourselves the more carefully, and to exhort others not to put off so necessary a business till the last. It is too late to be concerned for those who are gone, let us fear rather for those that remain ; fear, I mean, lest they should die in their sins, but not lest they should die suddenly ; which many good men have desired, and others as good have endured.

But it is time to dismiss this particular cause of grief, for the cure of which, as well as others of the like kind, let us proceed further, and weigh what follows.

S E C T. V.

Which contains Comforts against the Loss of Children, Parents, Consorts, Friends, upon a due Consideration what every one of them is.

We must consider who the persons are that die. **L**ET us consider well who it is for whom we make our lamentations. Who is it, I say, that death hath taken away from us?

Perhaps it is an infant, a poor little weakling newly crept into the light; and this hath the least of wonder in it of all other things, that such a little spark of life should be blown out; a

Comforts against the loss of children.

greater wonder it is that it was not strangled in the gate of the womb.

A little while ago it had no life, and it is now but as it then was. We were once content without it, why cannot we be content without it now? It never loved us, nor was capable to shew any affection to us, and therefore we may the better part with it. It was scarce tied to our heart, and therefore it need not make the strings crack. It was not unwilling to go out of the world, and, if it had lived longer, death would have been more against its will. It hath lost no great matter, for it knew not the benefits of life. It hath cost us nothing, or we have been but at a small charge about it; and therefore our loss is not so great neither as we make it. If it could have known the miseries of living, and it had been put to its choice, very likely it would not have chosen to live, but to be what

now

now it is. It hath not blotted its soul by any sin, nor deflowered the virgin purity wherein it was born. If it have any thing to complain of, it is only this, that it was born; and therefore let us be content, for it is better perhaps for it, and not much the worse for us. If we weep so much for an infant, what shall we do for a man? Either let us now let down the sluice, or else expect that we shall then be drowned. If it had lived to be a man, it might have done as we do, miserably bewail the death of its children; and therefore either let us not thus bewail it, or else think it happy that it lived not to be so miserable as we think ourselves; and both ways our grief will be cured.

But suppose it be a child of a larger growth, whose death ex-
Unreasonable to mourn for one, when we have more.
torts these tears from us; yet it is but *one*, and we have many more remaining. Shall we lose all the content of a great many, because we suffer the want of one? If the life of this one would have pleased us so much, then how joyful should we be in the life of four or five? If it be such a grief to lose a child, then let us be thankful that we lie not under the miserable grief of losing them all; but, if we cannot take this patiently, then, I doubt, we shall run mad with impatience, if God should take them all away. We must learn to part with more, by parting willingly with this one, for all must die too. Can he bear a stone weight,
who

who cannot endure the load of one pound? And yet how justly may we fear that all the rest should shortly follow, seeing we fret so much at God's hand in this? Suppose that this was the most goodly child, yet not fairer sure than all the rest put together; or, if he was most beautiful, yet some of the others may be more wise. If this had all our love, then we may learn now how to divide our love equally, and take pleasure in loving more. If he loved us most, then he would have wished us (if he had thought of it) not to make ourselves miserable by mourning for him. So Charidemus said to his friends, when he was a-dying, It is God's will that I should die, and there can nothing that is hurtful come from him. I am very willing to die, and I beseech you believe me in what I say, for I have a greater care to speak truth now than any of you can have. Grieve not for me, for I grieve not; do not make yourselves miserable, for I think not myself to be so. As much as ever you are able, refrain from all sadness, for no sad thing hath befallen me. Thus we should say to our friends, if we love them, and therefore their love to us should not make us sad, because they would have all they love to be chearful. If they could tell us their mind, they would certainly bid us cease our mourning; and therefore let us end it of our own accord; let there be such an harmony still between us in our wills and desires, that we may

may not be wailing and lamenting, when they are wishing we may be comforted.

But let it be supposed, that it is ^{Or, when we} an *only child*; yet are there not ^{may have} many hopes that you may have ^{more.} more? Who gave you this? Cannot he give you another? Hath not he that hath the keys of the grave, the keys of the womb also? If one die, then, as long as the world lasts, another shall be born; and if we desire children for the good of the world, then, so they be born, it is no matter by whom; but, if for our sake, then we may have them as well as others, though perpetual grief and sadness, you may be sure, is not the way to procure them; or, if God will give us none, then we may adopt one. Any child will love us, as if it were own own, if it know not that it is any body's else: Nay, any one will love and serve us for what we have; and, instead of one, we shall have many that will thank us, more than he perhaps, to be our heirs; but if we have nothing, then why should we desire children for to leave them miserable? But, as I said, why should we not hope for more, and those better than him we lost? With this hope, David comforted Bathsheba, his wife, 2 Sam. xii. 24. who bare a Jedadiah, a man beloved of the Lord. If we count it such a strange thing to die, then it should seem it is an ordinary thing to live; and so why should we not expect the new life of another? But, if it be no strange thing to die, then, as I have said already, we may well be comforted;

comforted; or, if we should have no more, yet this may be some comfort, that then we shall have no more to mourn thus sadly for. Yea, suppose thou art the last of thy family and name, (as was the great Scaliger, and Lipsius also another excellent scholar), it is no great matter, seeing the world is not to last long. If thy name must have an end, what needest thou to trouble thyself when it ends? And if men can think it no harm to suffer their name to die of itself, as Scaliger did, who would not marry, why shouldst thou be troubled if thine perish, after due care to preserve and uphold it?

But then, if thou hadst never so many children, yet who knows how they may prove? If they should be bad, then thou thyself wilt

Or, when it is uncertain whether they or none at all be better. say, that it had been better they had never been. They that thou mournest for, because they are dead, might have given thee greater cause of mourning if they had lived. If the death of a child be sad, his wickedness would have been far sadder, for that is a worse death. He that dies doth trouble his parents but once; but he that is bad, is a perpetual torment to them. He that is dead cannot indeed help his parents; but then he doth not hurt them as many a bad one doth. For those that are dead we only grieve, we do not fear; but for those that are bad we fear perpetually, and we grieve also; yea, all the sorrow we now conceive at their death, will not equal,

equal, perhaps, the mere fear which we should have had from their infancy, lest their life should prove bad.

It is said in the life of John the patriarch of Alexandria, that a merchant came to him to pray for a son of his that was at sea, that he might be safe. Within a month the child died, and his ship likewise was cast away; and when he was much troubled at this double loss, he thought one night that he saw the patriarch standing by his bed, and saying to him, *Thou desiredst me to pray that thy son might be safe, and behold now he is safe, for he is dead; if he had lived wickedly in his future course, then he could not have been safe.* And besides their badness, suppose our children should have died of some infamous and base death, this would have troubled us more than death itself. Yea, some there have been that have sought their parents death, and what a trouble would this have been? Some have slain their fathers, and others their mothers, and who was there left to mourn then? If you be affrighted at these strange supposals, which sometimes have had a real truth, yet consider once more, that, if they had not been bad, notwithstanding who knows what miseries they might have endured worse than death? Can you tell what misfortunes might have befallen them, which might have made them wish they had died sooner? They are now dead, perhaps they have that which afterwards they might have desired, and not so easily obtained.

For

For how many and frequent occasions are there of sorrow here? To find a life without crosses, we must seek among them that last but from morn to night. And so great are the troubles and anguish which some endure, that their life is nothing else but a long continued death; which made one of the gymnosophists answer Alexander, when he asked, whether death or life was stronger, *Life sure, for that bears the most evils.* And suppose he that is dead should not have been miserable, yet now he is gone; if he might rise again, it is likely he would not, lest he should know again the fear and the pains of dying.

He is freed from the vanity and vexation of life, and from the terrors and agonies of death; he hath left the evils of this world as well as the goods; and is out of a capacity of suffering, as well as of enjoying any thing here. And is it a little that a vast number of mankind suffers? Listen to their complaints and lamentations everywhere, and it will put you in mind how happy he is, who now is not in danger so much as to hear them. Thou mayst understand from my calamity, (says a great man to the French king's ambassador upon such an occasion), how many of the blows of fortune thy son hath escaped by a timely death, to which nothing would have more exposed him than that which thou most valued, the greatness of his wit, and the little concern his mind had for his body; for these two, above all other things, are wont to stir up the envy of the multitude,

multitude, as fire doth smoke ; and from envy first comes contention, and then undeserved hatred ; and by and by follow those things which I am not the first nor the last that shall suffer. But if my fortune be not bad enough to make one fear a longer life, conceive to thyself the wretched condition of others, who have broke their legs by falls, who groan under the wounds they have received in war, who have studied out their eyes, or, in the torments of the stone, not so much protract their life as their death. There are none of these things which may not befall any body, except those only whom death hath placed in safety ; therefore, if ever the honours, the embassies, the fame he might have had, or any other thing which we rather fancy than can promise ourselves, come into thy mind, remember presently that those miserable things might have as well befallen him, and the rather, because in human life there are many evil things without good, but no good things without a mixture of evil.

“ Therefore I would have thee imprint that of the Greek comedy very often in thy mind. If thou couldst know that the whole time he did not live would have been always fortunate, then indeed his death was too hasty ; but if he was to spin out that time under grievous miseries, thou wouldst be reconciled, I suppose, to his death, and no longer quarrel with it. But if the death of all Christians be to be received with thanks to God, rather than with lamentations, surely that death is most of all

to be welcomed, which hath exempted an innocent age, untainted with this world's wickedness, not only from the danger of sicknesses and calamities, but, which is far greater, from the danger of being made bad: Therefore I would have thee frequently say to thyself, That good, that beautiful soul, could no other way secure me of it: There is nothing now I am to provide for it. I only owe a great many thanks to God for the use of it thus long. I have lost nothing by its death, but what I wanted with an equal mind before it was born; and one thing I have gained by it, which still remains with me, a memory of those sweet things that I saw, those joyful things which were told me of it; for which I should be very ungrateful, if I should return nothing to God but a long sadness of mind, that is, for good nothing but evil."

After the same manner also I remember, that great divine, St Gregory Nazianzen comforts his parents against the loss of his dear brother Cæsarius: "We are sad to think, saith he, that Cæsarius shall rule and govern no more; but let us consider withal, that none shall hereafter domineer or tyrannise over him. None shall fear or stand in awe of him more; but he shall not fear neither the insolencies of a grievous master, who is not worthy perhaps to be a servant. He shall heap up no more riches, no, nor shall he be envied by others, or tormented by his own desires of increasing wealth. Hippocrates, Galen, and all the rest, he shall expound

expound no more ; but he shall not labour under diseases neither ; no, nor bear the burden of other mens miseries. He shall demonstrate Euclid, Ptolemy, and Hero no more ; but he shall not be vexed neither with the proud ignorance of empty people. Plato and Aristotle, and Pyrrho, and all their fellows, can do him no more credit, nor shall he cast in his mind how to dissolve their little subtilties. What shall I remember more ? Those high-prized things, which are so greedily sought by all, wife and children, he shall have none, nor shall he mourn for them, or be lamented by them, either by leaving them to others, or being left himself a monument of calamity."

All this is true, may some say, my child is free from all the dangers and miseries of this life ; but if you knew what a rare creature it was that I have lost, you would allow my continued complaints : *The heir of an illustrious house, the prop of his family, the hope of his country, the child of a thousand prayers, and that in the spring and flower of his age.* What heart of adamant would not sympathize with one in this condition ? I will answer you in the words of a great friend of the father now mentioned, who is ready to comply with your sorrows, if you will be but as forward to receive his consolations : " I confess, saith St Basil, in a letter of his to Nectarius on this subject, that it is impossible to be insensible of your loss. There was nobody but wished, when he was alive,

Some letters of the ancients on this subject.

that they had such a son ; and, when he was dead, they wept for him as if he had been their own. Nay, if we would complain, and abandon ourselves to weeping for this accident, the whole time of our life is not long enough for it. If all mankind would groan with us, they could not make a lamentation equal to this loss, no, though they should make a river with their tears. The son himself, if he were sensible, would shrink at such a spectacle. But if we will let the gift of God, which he hath put into our hearts, interpose that sober reason which sets a measure to our souls in prosperity, it will suggest many things which we have seen and heard to moderate us in these sad circumstances. It will tell us, that this life is full of affliction, and that all places abound with examples of human calamities ; but, above all, that it is the command of God not to lament the dead in the faith of Christ, because of the hope of the resurrection ; and that there are great crowns laid up for great patience. If we suffer reason to sing these things in our ears, we may find some moderate end of this evil ; and therefore I exhort thee, as a generous combatant, to fortify thyself against the heaviness of this stroke, and not lie down under the weight of sorrow ; being persuaded, that though the reasons of God's dispensations are out of our reach, yet we ought entirely to accept that which is ordered by one so wise and loving, although it be heavy and grievous to be borne ; for he knows how to appoint to every one
what

what is profitable, and why he hath set unequal terms to our life. The cause is incomprehensible by us, why some are carried away sooner, and others tarry longer in this toilsome and miserable life; so that we ought in all things to adore his loving kindness, and not to take any thing ill at his hands; remembering the great and famous voice of Job, who, when he heard that his ten children were all struck dead in one moment, said, *The Lord gave, the Lord hath taken away; as it pleased the Lord, so it is come to pass.* Let us make this admirable language our own. They are rewarded with an equal recompence by the just Judge, who perform the same worthy actions. We are not robbed of a child, but only have restored him to the lender; nor is his life extinct, but only translated to a better. The earth doth not cover our beloved, but heaven hath received him: Let us tarry a while, and we shall be in his company. The distance of time is but short between the arrival of several travellers to their inn, into which some are already turned, others are entering, and the rest are making great haste towards it; but they shall all come to an end; for though some perform the journey sooner, yet all are in the same road, and the same lodging expects them all."

Thus that holy man comforted Nectarius, and when he had done, he wrote the like consolatory letter to his wife, which is so full of good counsels, that I shall transcribe some

of it, "Those things, saith he, which beset us, are not without providence, as the gospel teaches us; for there is not a sparrow that falls to the ground without the will of our Father. Why should we go about to resist his will, seeing by all our strife we cannot repair what is already done, but we may lose and ruin ourselves? Let us not condemn the just sentence of God; we are not wise enough to discern his secret judgments. Our Lord makes a trial of thee, how much thou lovest him; now is the time by patience to take thy portion with the Martyrs. The mother of the Maccabees saw seven of her children put to death, with miserable torments, and neither sighed nor shed ignoble tears; but she gave God thanks that she had any thing to offer to him. It is a great affliction, I confess, but there is a great reward for the patience.

When thou wast made a mother, and broughtest forth a son, thou gavest God thanks; but didst thou not think then, that being mortal thyself, thou broughtest forth a mortal child? What is there strange then in this, that he who was mortal is now dead? He died, perhaps thou wilt say, before his time. How knowest thou that? He died in a very good time, for any thing thou canst tell, for it is beyond the compass of our understanding to chuse that which is most profitable for souls, and set the bounds of human life."

Much more he adds to the same effect, which he repeats also in other letters on the like occasion. But after this, which was last said,

said, what need is there of any more? The most solid comforts are those which are derived from this humble submission to Almighty God, and entire resignation of ourselves to his incomprehensible wisdom. Concerning which a modern writer * hath spoken such excellent words, that I cannot forbear to translate them hither. " Our lives, saith he, are not all alike, their length is measured by the will of him that giveth them. He gathereth the fruit while it is green, he stays till it be ripe, and he lets it hang till it be rotten. Whatsoever he doth, we owe this submission to our Creator, to believe he doth nothing unjustly. He doth no wrong, neither to them he takes away young, nor to them whom he suffers to grow old. But to ask why he doth things with such diversity, is to question that which we shall not be resolved of, till we come to a place where there is a greater light: Now we are in such a darkness, as renders all our curiosities unprofitable. There are plummetts to sound the deep abysses of the sea, but none for God's secrets. Believe me, and put this trouble out of your mind, it cannot stay there without diminution to your honour, and which is more, I must add, without disrespect to God. We wonder perhaps (to use the words of one of our own nation †, which is no less fruitful of good discourses than any other) to see a man, who in a wood were left at his liberty to tell what trees he would, take only the crooked, and

* Monsieur Malherbe.

† Dr Donne's letter to a Lady in mourning.

and leave the straightest; but yet that man hath perhaps a ship to build, and not an house, and so hath use for that kind of timber. Let not us, who know that in our Father's house are many mansions, but yet have no model or design of that building, wonder at his taking in his materials; why he takes the young and leaves the old, or why the sickly over-live them who had better health. Then is the will of God done in earth as it is in heaven, when we neither pretermitt his actions, nor resist them, nor yet pass them over in any inconsideration, as though God had no hand therein; no go about to take them out of his hands, as though we could direct him to do them better."

I shall conclude this with some considerations of the same writer, in a letter to a friend of his that had lost her son. "We do but borrow children of God, to lend them to the world: And when I lend the world a daughter in marriage, or a son in any profession, the world doth not always pay me well again; my hopes are not always answered in that daughter or that son. Of all that I lend to, the grave is my best pay-master; that shall restore me my child, where he and I shall have but one father; and pay me my earth, when that earth shall be amber, a sweet perfume in the nostrils of his and my Saviour. Since I am well content to send one son to the church, the other to the wars, why should I be loth to send one part of
either

either son to heaven and the other to the earth? Comfort yourself in this, my noble sister; but above all in this, *That it is declared the will of God.* In sickness and other worldly crosses, there are anxieties and perplexities; we wish one thing to-day in the behalf of a distressed child or friend, and another to-morrow, because God hath not yet declared his will; but when he hath done that by death, there is no room for any anxiety, for any perplexity, no, not for a wish; for we may not so much as pray for the dead. You know David made his child's sickness his Lent, but his death his Easter. He fasted till it was dead, but then he returned to his repast, because then he had a declaration of God's will. I am far from quenching in you, or discharging natural affections, but I know your easy apprehensions, and over-tenderness in this kind; and therefore since, in so numerous a family as yours every year is like to present you with some such occasion of sorrow; I advise you in the office of a friend and a brother, and priest of God, not only to take this patiently, as a declaration of God's present will, but catechistically, as an instruction for the future; and that God in this tells you, He will do so again in some other of your friends." For to take any one cross patiently, is but to forgive God for once; but to surrender one's self entirely to God, is to be ready for all that he shall be pleased to do.

These

These general antidotes being timely used, will preserve us from fainting under any other evil of this nature, and I need not be solicitous to prescribe more particular remedies against them: But if any expect I should, and tell me it is the death of their parents which they bewail; they that brought them into the world are themselves gone out of it: I desire to know of them what wonder there is in this? If our parents had not been to go out, what need would there have been of bringing us in? If they were designed to stay always, then there had been no room for us. They might more easily remember their mortality than we; for there is no act that puts us more in mind of death than that whereby we give another life; and it is but one of them, it is likely, that we have lost, we may then love the other the more; or if both, yet we have least reason to complain about their death of all others, for both nature, and they themselves, and we also, would have them die before us. We complain that people die when they are young, and will we complain too when they die of old age? then it seems we will have none die, and cannot be contented unless they live always. Would they have been willing to have been left childless without you? If not, then they have their choice to go first. Or are you so well in love with death, that it would have been more acceptable to you to have gone before? or so much in love with them,

Considerations about the death of parents.

them, that on that account you had rather have died than they? Then know, that your death would as much more have troubled them, than theirs doth you; as the love of parents to their children transcends the love of all children unto them. It is very well then as it is. It is not handsome neither to complain when we are forty or fifty years of age, that our parents are dead, for they could live no longer; or if they could, it would have been but a kind of death. If we will not cease to complain when we are of age, neither shall we ever cease when we grow older. For as Cardan tells us, a poor woman once came to his door to beg an alms, and though she were seventy years of age, yet she used this argument in her complaints, That she was a poor fatherless and motherless creature, and had none to take any care of her. We need the less of their care when we can take care of ourselves.

But perhaps they die before we are of age, and can take care of ourselves, then we are least sensible of their loss; or, if we are so considerate as to know that, we may consider also such things as these: There is none fatherless that hath God for his father; and he that hath not, would be little better for his earthly parents. If they were good, let us follow their example, and remember their counsel; if they were bad, they would not have been true parents to us, and it is well perhaps that we had not such an example to follow. They
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may live still in us, if they were good ; if they were bad, we had need live the better, and spend those tears for their sins (which may entail curses on us), which we bestow upon them. But besides, it is observed by some, that the most eminent persons that have been in the world did lose their parents when they were young, or else, it is like, they had not proved so eminent. The great Cæsar and his successor Augustus, Alexander the monarch of the world, Cicero the famous orator, Galen the most excellent physician, Aristotle the great philosopher, are all examples of this truth ; if these had enjoyed the support of their parents to lean upon, they might not have tried their own sufficiency, nor exercised their abilities, or else they might have been wholly eclipsed by their lustre, and done nothing to be taken notice of in the world.

And of husband or wife. But my loss, will some sorrowful creature say, is greater than all this, no less than half myself is gone from me ; death hath ravished an husband out of my bosom, and he the tenderest in the world. A sad case, I must confess ; but it is well, since death is so common, that he hath left one half, and not taken all.

Would he had, will that passionate soul reply, I cannot live in any joy now that the better part of me is dead and gone. O that I had never lived to see this day, or not outlived it ! Who can think of so wide a breach, and not be ready to go out at it ? But stay
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a little, I beseech you, did you never think of this before now? Did you not take one another with this clause, [*Till death us do part?*] Death and you ought to have been better acquainted before this time. It sought your acquaintance long ago, and would have been as familiar with you as your husband. Who spoke of parting with you when you first came together, and now that you are parted, hath set you free again as you were before? If you like that state so well, you are at liberty to seek another self. If you do not like to be tied in such a yoke, why do you mourn thus for the gaining of your freedom? Or, if you liked that person so well, as not to be able to think of any other, then you may have the glory to stand among the race and noble examples of conjugal love and friendship, who have preserved the image of their deceased husband or wife, so lively engraven in their hearts, that nothing could ever displace it, or blot it out.

Alas, may some of the tenderer sex say, (whose hearts are commonly most deeply wounded with this affliction), what a pitiful glory is this! and what a torment will it prove to me, to have only the image of such a person ever in my sight? It is not possible to keep myself from being in pain and anguish, when I feel that he is torn from me. Since God hath made man and wife not to be two, but one flesh, how can I take this separation otherwise, than as if my body

were cut in funder? In such language, I remember, St Basil represents the complaints of a desolate widow; and, if you please, hear his answer, in a letter to the wife of Arinthæus, some part or other of which may help perhaps to compose the spirits of such persons, whom I cannot but pity above all others, and make them conceive some joy when they look upon the image of what they have lost. And, if you meet with some things in it that have been said already, do not therefore skip it over hastily; for second thoughts of a good thing are better than the first; and the same thing in a new dress may meet with those affections which it did not excite before.

“There is none,” saith he, “that doth not sigh for such a man; who can be so stony hearted as not to shed a tear for him? Yet let us not complain that we are deprived of him, but give thanks to God who joined you together, that you have lived so long with him. To be bereaved of a husband is common to you with all other women; but to dwell with such a one, it may be questioned whether any can glory in the like happiness: For, to say the truth, God, who made us all, created this man as an example of human nature, so that all eyes were turned towards him, all tongues praised him, and many could not believe Arinthæus to be dead, when they heard the sad tidings of it. But he hath suffered

fered only that which shall one day befall the heavens, the earth, and the sun itself. He died also in his full splendor, and, by his happiness in this world, did not forfeit that of the next. Translate, therefore, thy mind from things present, to the care of those that are to come; so that thou mayst be worthy, by good works to enter into the same place of rest and repose. Spare thy aged mother, spare thy young daughter, who have no other comforter left but thyself. Be an example of courage to the rest of womankind, and so moderate thy passions, that thine heart may not fail thee, nor thou mayst not be swallowed up of grief; and, above all things, look to the great reward of patience, which is promised by our Lord Jesus Christ, in recompence of what we do here." "Do not think," (as he adds in another epistle to her), "that any affliction idly befalls the servants of God, who are under his special care, but for a proof of their sincere love to our Creator; for as great labours bring the Athletæ to their crowns, so are Christians, by these trials, brought to perfection, if they receive with a becoming patience and all thanksgiving whatsoever is ordered by our Lord. And there is nothing, I assure you, but is administred by the goodness of our Master, and therefore ought not to be received as grievous, though for the present it hurt our weakness; for, though we know not the reasons by which e-

very thing is done as good by our Master, yet this we ought to persuade ourselves, that what hath happened was profitable, either for us, because of the reward of patience, or for the soul departed, that it might not be farther engaged in a world so full of wickedness."

These were the arguments whereby he comforted other persons as well as her, as appears by his letter to the wife of Brisson, to whom he adds these words: "Let thy children be as so many lively pictures of him to comfort thee in his absence; let thy thoughtfulness and care about their education draw aside thy mind from these sad reflections; and, by a constant sollicitude to please God the rest of thy life, thou wilt get an excellent ease and quiet to thy afflicted thoughts: For a preparation for our defence before Jesus Christ, and to study to be found among those that love him, will be sufficient to obliterate all our sorrow; so that we shall not be swallowed up in it.

The same he writes to one that had lost an excellent wife, a person so fit for him, that they might see themselves in each other as in a glass. "But why should we contend with such a law of God as is past so many ages ago? We are not the first, nor the only persons that suffer on this fashion, it is a common thing for all to die, though to have a good wife is peculiar to few whom God blesses. The truth is, *to grieve for a separation from*

from a wife is one of the gifts of God; for I have known many that have parted with them just as if they had thrown off a burden."

The rest I shall not recite, because I would leave some room for a long discourse of another great person, addressed to disconsolate widows, the sense whereof is this: I have lost, saith some sad soul, not only my companion, but my guide, my stay, my shield, my second self: I doubt not of the resurrection, which St Paul treats of; but what shall I do in the mean time? Much business I have to manage, but I am become only a fit prey for every cormorant, who hath a mind to be unjust. The servants who before revered me, will now despise a silly woman. If my husband ever obliged any body, alas, it will be soon forgot, now that he can do them no further kindness! But if he did them any wrong, they will be sure to take a severe revenge on me, who am not able to resist them. This is the thing that breeds me all my anguish; set this aside, and his death would not give me such torment. What shall we answer, saith St Chrysostom, unto this? "Truly I could easily demonstrate, that not what they pretend, but an unreasonable passion, is the cause of words so sad and doleful. If this were the cause of their lamentation, then they must never cease thus to bewail themselves; but if, after a year's time, all these tears are dried up,

it is certain the want of their defence and comfort, which will then be most felt, is not the only cause of them. But let it be supposed, that this is the fountain of all their sorrow, yet consider how much infidelity there is in it, that we should think it was *they* who took the care and patronage of us, not God. It cannot chuse but provoke his displeasure, to see a creature of his more beloved than himself; and therefore perhaps he took away thy husband, because he was more to thee than thy God. The only One of Israel is very jealous, and cannot endure to be so slighted, that other things should have so much of our affections as his excellent goodness; which is therefore to be beloved by us above all things, because it expresses a love to us above all other creatures. What was the reason, I beseech you, that widowhood and orphanage were so rare in the old times among good people? Why did Abraham, and his Sarah, and Isaac, live till a great old age? Truly, I think, it was because Abraham loved God more than either of them; and when God did but say to him, Kill thy son, he went about it as readily as if he had been to sacrifice a lamb. But we are heavy and dull; we are carried so headlong into the embraces of creatures, that God is fain, even against our wills, to draw our affections to himself, by drawing them away from us. Do but love God more than thy husband, and I will undertake that either thou shalt not fall into widowhood,

dowhood, or shalt not feel it so great a mischief when thou fallest into it. And I have a good ground for what I avouch, for thou hast him for thy husband and thy defence, that never dies, and that loves thee infinitely more than any man can do. And if this reason be not sufficient to convince thee, I have a comparison that will do the business. Tell me, if thou hadst a husband who loved thee so much, as if he had no soul but thine; one that was as much beloved of others as he loved thee; one so wise and discreet, that he was as much admired as loved; one so gentle and compliant as if he was but wax to thy impressions; one that made thee shine as the moon doth with the rays of the sun: And suppose thou hast a child by this dear person, who dies before he comes of age, wouldst thou be miserably tormented and overwhelmed with sorrow and grief for the death of this child, while thou didst enjoy such a better love? No, in nowise; he that is so fair and beautiful in thine eyes would supply the want of it, as the sun doth the absence of the stars. He that is now loved and esteemed, would quite obscure and hide all the other excellencies. Do but love God then more than this husband, and his glory, which puts out the lustre of all other things, will make thee as little troubled at his death, as in the other case thou wouldst be for thy child's; nay, far less, one would in reason think, inasmuch as God is infinitely
more

more above that husband than he above the child.

Besides, what is it which thou receivest from thy husband, that it is comparable to what the love of God gives thee? Are they not pangs and labours, and, as the world goes, unkind words perhaps and angry chidings? Or, if thou canst tell me of better things, what are they? What are fine clothes and jewels, and honours, and such like things, to the Son of God; to the brotherhood and adoption; to the kingdom and eternal glory; to the life of God and coheirship with the only begotten? Wilt thou, after all this, tell me, thou canst not but be passionately troubled for thy husband's loss? Methinks thou shouldst consider, that if thou wantest him, thou hadst God. If thou wantest thy menial servants and attendants, thou hast the guard of spiritual powers; the dominions and principalities of heaven are thy ministers. If thou sayst thy children want a father, that cannot be, seeing God is the Father to the fatherless. If thou fearest they shall want necessaries, tell thyself who gave them to thee, and whether the life be not more than meat, and the body than raiment. Or if thou fearest they shall not be so well provided for as otherwise they might have been, how many could I tell thee of that have been bred by widows, and proved famous? and, on the other side, how many that have had fathers, and been good for nothing? Put the fear of God in their hearts, and this will preserve them more than

than a father. When the guard is set within, they will less need one without. This will be better than riches, and glory and promotion to them. This will make them famous both upon earth and in heaven.

“ Do not set thine eyes then on the youth, who, by reason of his father’s greatness, is girded with a golden belt, and rides on a prancing horse, and is taken into kings courts, and hath many tutors and governors following him at the heels; but cast thine eye above; open the gate of heaven by thy thoughts; look into that stately palace; behold the King of glory there sitting on his throne; and if he whom thou admirest on earth can be sooner admitted thither than thy child, fetch a great sigh, fill the heavens with noise and clamour; I do not forbid thy lamentations. But seeing neither riches nor birth, nor any thing else, is there preferred, but only virtue and goodness, judge what reason thou hast to be content, and think how certain it is, that nothing can make us dismally sad, if we will not be fools, but philosophers.

“ And for thyself, if thou complaineest of being desolate and solitary, remember what the Apostle saith, 1 Tim. v. 5. that such a one *trusteth in God*. This is only an opportunity to enjoy more of the chiefest good. Thou hast more time and liberty to please God, now that thou hast none else to please; thou art freed from all other bands to be tied faster to him. There are no chains, no restraints upon thee,
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to keep thee from doing what thou wouldst. Thou art separated from one husband, to be united to a better. Thou hast not the fellow-servant, but thou hast the master. Thou hast not thy husband to talk with thee, but God is thy husband. When thou prayest, dost not *thou* talk with God? When thou readeest, doth not God talk with thee? And what doth he say to thee? Words more desirable, more sweet than can drop from any husband's lips. If he speak never so kindly, the matter is not great, for he is but a fellow-servant. When the Lord himself will be pleased to embrace and speak lovingly to his hand-man, this is a strange piece of service. And observe, I beseech you, how he serves and waits upon us; hear in what words he bespeaks our affections: *Come unto me, all you that are weary and heavy laden, and you shall find rest to your souls.* And again, by the prophet, he cries, *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet I will not forget thee.* What charms are there in these words? and what can have more of honey in them than those expressions in the Song of songs, *My love, my dove, my fair one, my paradise, &c.*? and yet this is the language of God to men. If we will not rest satisfied in so tender a kindness, there is no remedy but we must be miserable."

To this purpose writes that excellent person, with an elegance, which though I could not imitate, yet I could not but follow, till I have run

run beyond the bounds within which I intended to confine this discourse : And yet the minds of such persons as I am now treating withal, are many times so clouded by their sorrow, that it will be charity to try all other means to brighten and clear them : I shall recommend therefore to them, before I take leave of this argument, the advice of a great man in a neighbouring country not many years ago, sent to a lady oppressed with an obstinate grief for the loss of a dear husband. His words are to this sense : “ Come to yourself again, Madam, and think what you are doing. You drive away and estrange from you that very thing which you love above all the world, and may enjoy continually if you please. For where, I pray you, do you think that is which you so much cherished and loved ? You will answer me, In heaven. And so it is, I make no question, full of joy and content among the blessed. But withal you believe, that things above are so separated from us, that they can be no more rejoined to us as long as we live. Oh ! how much are you deceived ! God himself, who is the highest and farthest from our natures, is continually in us, to give us unspeakable joy from his presence, if our souls be fit to harbour and entertain him. The holy angels are continually about us, if we take care to draw them to us. And how do we know, that blessed souls, in whom the faith of a holy love could never die, would not come to visit us, if we made ourselves fit to receive them, and they found

found nothing in us contrary to their nature and happiness, which hindered us from going towards them? And what greater obstacle can there be unto it than tears and sorrow? The wings that must carry us up thither are our thoughts, which, animated by our desires, and the ardours of a holy friendship, must never cease beating till they raise us up to that which we look for. And what do our tears but wet the wings of our thoughts, and hinder the flight of them? Do you not see, that among the vapours which arise from the earth, those which proceed from rivers and marshes, and other moist places, stop in the middle region of the air, and, melting there, return from whence they came? Whereas those which come from drier matters soar up higher, till, being inflamed, they turn into comets and other celestial fires. Do you believe, in like manner, that your thoughts, though never so pious, can ever mount high, if they be clogged and wet with abundant tears? Let them be heated by the sacred flame of your holy friendship, and purified from worldly contagion; and, taking their flight through a calm and undisturbed spirit, as through a clear and bright air, you will questionless overtake that which is fled from you, and embrace that blessed soul, and grasp the splendour of that eternal light wherewith it is clothed; and you will find it, as if it consented to your desires, coming down again all along your thoughts, as by a thread, giving you a more perfect rejoicing therein than can be imagined;

gined; it will dwell in you, (at least by the lively image of your vehement thought), and seem as if it were yourself: For we find, that, in corporeal things, a violent imagination makes us believe we see and touch that which is farthest from us. Try, Madam, that which I say, and you will find it most true. Make use of this troublesome grief, which you cannot be rid of, to spur your desires to be rejoined to that, at the loss of which you so much repine." Thus he.

To which, methinks, I hear some reply, that this way is too sublime for their spirits; they cannot mount themselves on this fashion, but cleave fast to these terrestrial objects. It may be so, and all that I can say to such is this, That, next to God and our blessed Saviour, whom they apprehend, I hope, every where to take care of those that commit themselves to the fatherly Providence of the most supreme reason, they should entertain themselves in the company and embraces of their remaining friends, whose presence is most delightful, and converse most comfortable; and all of them put together may make a sensible image of a dead husband.

I know they will say, But these friends may die too, and then what shall I do? I have told you already, and therefore have the less to add on this subject; yet I shall remember you of the words of Seneca concerning the death of a friend, which are to

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Of the death
of Friends.

this purpose : If thou hast other friends besides this, is it not a great reproach to them of their unworthiness, that all of them are not able to comfort thee for the loss of one ? If thou hast no more, then thou hast done thyself a greater wrong than God hath done thee, for he hath taken but one. and thou hast made never a one." *God makes men, (as is said by some), and we make friends.* And if thou beest desirous of more, and findest such need of them, thou hast leisure now to go and seek them. He can never want friends that wants not virtue. He loveth not one well, that cannot love any more than one. Is it not a ridiculous folly for a man to shrug and cry when he hath lost his coat, rather than go to fetch another garment to cover him from the cold ? If he be taken away whom thou didst love, seek another whom to love. It is far better to repair thy loss, than to mourn for it. And if thou canst not find another to thy mind, how couldst thou be a friend to him that is dead, if thou hast no power to help thyself ? Why should not a good man find enough in God and himself ? The want of nothing can make the want of virtue, and he that hath that, hath enough. Nay, every good man is thy friend, if thou beest good ; and they that never saw thy face before, if they see thy goodness, will be good unto thee. All good men ought to be friends, though they be not much acquainted.

I have passed over this last particular, as you see, very swiftly, because I observe my discourse swells to a greater bigness than I intended; and in some of the following considerations you shall find satisfaction to every one of these cases, if you will but concoct them.

S E C T. VI.

Which directs how to quiet ourselves, by comparing ourselves both with ourselves and with others: And there are five ways of comparison insisted on.

III. **C**ONSIDER *so far as to make comparisons*: And first of all compare thyself now with *what thou once wast*, yea with what thou once wast not. There was a time when thou thyself wast not so much as dead, for thou wast not at all, nor hadst any capacity of joy or sorrow. Hath God dealt unkindly with thee in giving thee a being capable of both? Wouldst thou have refused a being, (if we may suppose an offer to be made to nothing), unless he would have given thee nothing but joy, and never taken away what he gave thee? Unless thou hast a mind to be nothing, be contented with what thou art. Then thou hadst not these relations, for thou hadst not thyself; why

To compare ourselves with ourselves and others, a way to be contented. We were not so well once, or not better, and yet not so grieved.

shouldst thou mourn now that thou hast them not, since thou hast thyself? Is there not more reason to be thankful for a being, though capable of mourning, than to be troubled at the occasion of it? Surely thou dost not desire to cease thy mourning by ceasing to be. Ease thyself then of thy grief by the being that God hath given thee. If thou *couldst* not mourn then, do not mourn now; but then consider, that since thou hadst a being, there was a time when thou hadst none of these relations, no wife nor children, nor friends which thou art deprived of; yet thou didst not then weep and lament, and trouble thyself, as now thou dost. *Seeing thou art what thou wast, be contented as thou wast.* What difference is there between that time and this? Thou wast as much without them then as now thou art; why shouldst thou not be as much contented now as then? All the difference between those that want a thing, and those that lose it, is only this, That they who lose it, once had that, which they that want it, never had. Now shall we be the more troubled because we once had it? One would think, that their trouble should be the greatest, that neither have it nor ever had it. We have reason to be more pleased that we had it, if there were any good in it; and if there was none, then we have no reason to be displeased that we have it not. Say, hadst thou rather never have enjoyed thy friends, than now be deprived of them? Was thy

thy condition worse or better heretofore? If it was but equal to thy present, then thou hast reason to be equally pleased: Remember how thou wast then, and be so now. If it was worse then, why shouldst thou be now worse troubled? If it were better then, why didst thou change it, seeing thou knewest that all must die? No question it is better to *have* enjoyed a good thing than never to have known it. And therefore seeing thou *art* no worse now than thou wast once, but *hast* been better than once thou wast; be not more troubled than thou wast once, yea be less troubled.

But *secondly*, compare thy present condition with *what thou mayst* We may be worse.
be. This is not the worst that may befall thee in such a world of miseries. Suppose then that thou shouldst lose all thy children, as Job did, and then lose thy whole estate; that the sea should swallow one part, and the fire burn another, and thieves rob thee of a third, and bad debtors quite undo thee: Suppose, after all this, that a fire should begin to burn in thy own bones, and that should break into boils, and they should break into scabs, and thou shouldst be poor, even to a proverb, as that holy man was? Must thou not be contented then? But how is that possible, seeing thou canst not be contented now? If such a shower of tears fall from thine eyes for this little loss, then sure thou wilt make a flood or a deluge; but what wilt thou do at last after all thy lamentations? Wilt thou kill thyself?

Then, it seems, thou takest death to be the end of all troubles; and I wonder thou shouldst be so troubled at that which hath eased thy friend of them. Or what else wilt thou do? Comfort thyself; try how thou canst do that now; for if thy stomach refuse cordials in this distemper, never expect that it will digest them, when thou wilt be far more sick, and apt to vomit them up again. If Job had cursed the day wherein he was born at the first breach that God made upon his estate, what expressions of grief (below a great sin) had he left for himself when he sat upon the dunghill? The good man took the first losses so patiently, that all the rest which befel him could not move him to greater impatience. Do thou remember him, and say to thy soul, Come, be quiet, this is not the worst that may betide us; we have no such cause to cry as we may have; *let us learn patience against a time when we may have more need of it.*

We may be
better.

And then, if we should be brought to the very dust, and fall as low as the dung of the earth, yet there is another way of considering *what may be* besides this. We may be as happy again, as now we account ourselves miserable. Our sorrow may be turned into joy, as our joy has been turned into sorrow. Weeping may endure for a night, but joy may come in the morning, according as I have said in the former discourse: And so it was with Job*, whom

* Job xlii. 11.

whom God blessed in his latter end more than in his beginning. *We have seen the end of the Lord*, saith the Apostle James †, *that the Lord is very pitiful and of tender mercy.* But then this pity of his is to be obtained only by patience. If we cannot be contented, it is needful, we may think, that he should teach us it still by greater losses.

Thirdly, *compare what thou hast* We have more than we want. *lost with what thou hast not lost.* God leaves commonly more than he takes. He takes away thy children perhaps; but thou hast thy husband, and he is better than ten sons. Or if thou hast lost thy husband also, yet thou hast thyself; and why should *a living man complain?* and thou hast God himself, whom nothing can take away from thee; or if thou hast him not, yet thou mayst have him; and who knows but that therefore thou hast lost thy friends, because thou hast not him? God hath taken them away, that thou mayst seek after him. Wouldst thou have been willing that all thou hast should have been lost rather than this one friend? Shall God raise him from the dead, all the rest go into his tomb? Wilt thou have all, or else take comfort in none? Then God may well take away all, and let thee have something to cry for. Yea, who is there destitute of all friends and comforters? Job himself was not so spoiled, that they had robbed him of his friends; though they did add indeed to his grief, yet it was their

† James v. 11.

their mistake, and not their want of love; and if we should have no better, then we may give God thanks that he lets us see more than all our friends. Yea it is a great mercy that God gives us time to cease our grief and trouble. And perhaps we have riches and a pleasant dwelling, delightful walks, &c. or if we have not, and can bear that patiently, then we may soon learn how to bear this. Do the poor people of Norway weep when they eat, because their bread is made of the barks of trees, and sometimes of chaff, not of corn, as ours is? If there were no trees nor chaff, nor any such thing to fill their mouths, they might well cry; but as long as we have what is needful, we should be content, for nothing is so needful as that. Let us not then weep because we have not so many friends as we had, for we have more than we deserve.

Let us not mourn as though we were desolate, when we want but one, no more than we complain of hunger when we have all variety of cheer, except one dish that we love most. But,

Fourthly, Let us compare ourselves, if you please, with others.

In other cases this is a thing we love to do, though it may undo us. If we be guilty of any fault, then we comfort ourselves in comparisons, and think that we are not so bad as others. Now that which we are apt to do when we *do ill*, we ought to do when we think we *suffer ill*. Is God more unkind to

to us than to any of our neighbours? Do not we see that many of our neighbours children are dead as well as ours? Many of them have lost four or five, and we have lost but one; nay many of them never had any, and yet they do not therefore mourn, and besmear their faces with tears, and break their hearts with sighs. Our case is the very same now that we have none, but only that it is a little better, because we had once some: And how thankful should we be that we had them so long, if it be desirable to have them at all? But then we may say further to ourselves, how many of them have lost their friends in the late wars? How many hath the sword made widows, and the blood of how many of their children hath it drunk? Ours were taken away by the hand of God, but theirs were taken away by the hands of men. Our friends died in their beds, and theirs died in the field; ours *went*, and theirs were *driven* out of the world. Come, let us go comfort our neighbours that have lost more than we, for they stand more in need of comfort. If they stand in need of none, then no more do we.

It was very handsomely discoursed by Socrates, as Plutarch relates, That if we could all agree to put all the troubles and calamities of men into one heap, on this condition, that after every man had brought his and thrown them there, then they should all come again, and take every man an equal portion of them, there

there would be a great many that now complain, who would rather take up what they brought, and go their ways contented with them.

And so Antimachus, an ancient poet, when his wife died, whom he loved exceedingly, he went and writ a poem bearing her name, wherein he reckoned up all the calamities that he could remember had befallen any in the world. By this means he did deter himself from grief; for how can one suffer the miseries which others endure, if he cannot bear this light one of his own?

It is better
with us than
with those of
former times.

Fifthly, *Let us compare ourselves with the ancient Christians.* Their children were snatch'd out of their arms by the hands of tyrants: They saw their brains dashed out against the stones; their friends were buried in fires, or banished into strange places, and they had no comforters left but God and themselves; and their chiefest comfort was, that they must shortly die the same death. But notwithstanding all this, and much more, they did not take it heavily, but, as Photius speaks, *They bore it all thankfully, and blessed God, who could tell how to govern the world beyond all the thoughts of men.* Let not us who suffer but common things, weep with an extraordinary sorrow, when they who suffered most unnatural deaths did bear it with more than natural courage; they might have been allowed to have wept blood, rather we to shed tears; and yet they rejoiced as if

if their friends had been offered in sacrifice to God, and we weep as if they had been put to some shameful torments for their crimes. Shall we mourn more for the death of a friend, than they for a butchery? What arguments had they to comfort them which we have not? What scripture had they before their eyes to stay their tears, which we read not? If either of us have more to comfort us than the other, it is we, for we have their most excellent example. And when I think of the mother of the seven brethren mentioned in the Maccabees *, she calls my thoughts back a little further than the times of Christ. Did she wring her hands when she saw the skin of her son flay'd off from his head? Did she cast any tears into the fire wherein another of them was fried? No, she speaks as chearfully as if they were not stripping them of their skins, but cloathing them with a royal robe. She looks upon them, not as if they lay upon a pan of coals, but in a bridal bed. She exhorted them, being filled with a courageous spirit, saying †, *I cannot tell how you came into my womb, for I neither gave you breath nor life, neither was it I that formed the members of every one of you. But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as you now regard not your own selves for his sake.* This marvellous

* Mac. ii. 7.

† Ver. 21, 22.

vellous woman, as she is called, ver. 20, knew very well that she did not give them life, and therefore why should she take so heavily their death? She considered they were none of hers, and why should not the owner take them? She knew that she did not lose them, but only restore them; that life sometimes is not worth the having; that, unless God will have us live, no wise man would desire to live; that none gives any thing unto God, though it be his own, but he gives them something better: And therefore she said, Die, my sons, for that is the way to live.

What poorness of spirit then is it, that we cannot see a soul put off her clothes without so much ado? That a Jewish woman could see seven souls torn out of their body with more courage, than a Christian man can see one soul quietly depart and leave its lodging? I would wish every one to save his tears till some other time, when he may have some greater occasion for them. If he will weep much, let it be when he sees the bodies of his children or friends so mangled as theirs were; but if he would not weep out his eyes then, let him weep soberly, and not as if he were drunk with sorrow now.

S E C T. VII.

Several Reasons are given against immoderate Sorrow, which are comprised in fourteen Questions which we should make to ourselves: The Reason and Spirit of them you may see in the Margin at the Beginning of every Particular.

IV. **A**FTER we have taken this course with ourselves, we shall be the more prepared to hearken unto reason; and let us proceed from making comparisons, *to ask ourselves some questions*, and stay till they give a good answer: Let us know of ourselves why we are so sad and heavy; let us speak to our souls and say, Tell me what is the matter? What is the cause of all this grief? Thou art a rational creature, what reason hast thou for all this sorrow? Thou art not to be pitied merely for thy tears, if thou canst cry without any cause. Hideous things appear sometimes before us to *affright us*, but they are the *chimeras* of a childish imagination, and not things really existent: Let us bid fancy then to stand aside a while, and let reason speak what it is that so troubles us. Children cry who cannot speak, and we are not much troubled at it, because they cry for they know not what. Unless we therefore can tell why we weep, nobody will pity us, because it is not weeping that we are to mind, but the cause of men's weeping. Let me then

We must think with what reason we weep.

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propose these questions to be answered, some of which will discover that there is no cause of sad lamentations when our friends die; and if there be no cause that the fountain of tears should run, that is cause enough to stop it up.

No cause of mourning immoderately for their sakes who are dead.

1. *For whose sake dost thou weep?* for the sake of him that is dead, or for thy own? Not for him that is dead, sure, for we suppose him to be happy. Is it reasonable to say, Ah me! what shall I do? I have lost a dear friend that shall eat and drink no more. Alas! he shall never hunger again, never be sick again, never be vexed and troubled; and, which is more, he shall never die again! Yet this is the frantic language of our tears, if we weep for the sake of him that is gone. Suppose thy friend should come to thee, and shake thee by the hand, and say, My good friend, why dost thou lament and afflict thy soul? I am gone to the paradise of God, a sight most beautiful to be beheld, and more rare to be enjoyed. To that paradise am I flown, where there is nothing but joy and triumph, nothing but friendship and endless love. I here am I where the head of us all is, and where we enjoy the light of his most blessed face. I would not live, if I might again, no, not for the love of thee; I have no such affection to thy society, once most dear unto me, that I would exchange my present company to hold commerce with thee; But do thou rather come hither as soon as thou canst, and bid thy friends that they mourn not
for

for thee when thou diest, unless they would with thee to be miserable again. If we should have such a short converse with one of our acquaintance, what should we think? What should we say? Should we fall a-mourning and crying again? Would it open a new sluice for our tears to flow out? Would we pray him to go to heaven no more, but stay with us? Would we intreat him to beg of God, that he might come and comfort us? If not, then let us be well content, unless we can give a better reason for our immoderate tears than our love to him. Holcoth reports of a learned man, who was found dead in his study, with a book before him: A friend of his was exceedingly amazed at this sight, when he first came into the room; but when he looked a little further, he found his fore-finger pointing at this place in the book of Wisdom, ch. iv. 7. *Though the just be prevented with death, yet shall he be in rest.* And when he observed this, he was as much comforted as he was before dejected. We have no reason to lament them who are made immortal, and that live with God; if we respect them only, we should carry them forth as the Egyptians did the great prophet of Isis when he died, not with howlings and sorrow, but with hymns and joy, as being made an heir with our betters, and gone to possess most glorious things.

The truth of it is, if it were rational love to him that expresth these tears, then we should not begin them so soon, nor make such a noise,

and cry when men are dying; for the sad countenances and the miserable lamentations wherewith we encompass sick mens beds, make death seem more frightful to them than it is in itself. What misery am I falling into, may a man think, that causes them to make such a moan? What is this death, that makes even them look so ghastly who are not like to die? What a mischief is it to leave so many sad hearts behind me, and to go myself, it should seem by them, to some sad and dismal place also? I tell you, a dying man had need have a double courage, to look both *death* and *them* in the faces, or else their indiscreet shrieks and lamentations will make a poor soul fall into such dark and cloudy thoughts. Men are fain

Not for our own
sakes that are
alive.

therefore to say, that it is indeed love to themselves that forces them thus to bemoan the death of their friends; but what are you that cannot be contented? one should be made much better by making of you a little worse. Is this the great love you pretend to your friend, that you are extremely sorry he is gone to heaven? Are you a friend, that look more at your own small benefit than at his great gain? Was he not much beholden to you for your love, that would have had him lived till you were dead, that he might have been as miserable in mourning for you, as you think now yourselves to be? But what is it, I beseech you, that you thus bemoan yourselves for? because that you are now miserable; no, it seems that you are not miserable

miserable enough, and that makes you weep so much. If you had some greater trouble befallen you, that would put the lesser out of your mind. If you were sick or in pain, and had lost all your goods, these things could take your mind off from this loss; why then cannot the enjoyment of your health, and ease and plenty, do as much for you? When Joab did but threaten David that they all would leave him, unless he would be comforted, then he could wipe his face, and appear in public as a man well pleased. Fear of losing his kingdom put away the grief for the loss of his son. And therefore let us not speak of our being forlorn and miserable by this loss, for at last we find it is not so. But how doth it appear, that mere self-love is the original of these tears? Suppose this person to have been at so wide a distance from us for a year or two, that no tidings of him could come to us, did we weep and lament all that while because he was not with us? Did not the thoughts that he lived, and hopes to see him again, comfort us? and yet was he not then in a manner dead, when we neither saw, nor felt, nor heard from him? What help did we receive from him at that distance? or wherein did he pleasure us? If we did not account ourselves so miserable all that time, as to spend it in tears, we ought not to do it now; we are now as we were then, in all things the very same, save only in the knowledge that he is dead. But was he not

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dead, as I said, to us before? Was he not like a man in another world? What was there that he did for us, which we do not now receive at his hands? Let us be as quiet now as we would have been on such an occasion, especially since we know our friend still lives, and we have hope to see him again. Natural affection, I confess, in either case, will make us big with sighs, and burst forth often into tears. We feel we are not as we were before; there is something wanting which we formerly enjoyed, and it is an old acquaintance perhaps, which nature cannot but be loth to part withal. Get a new nature then, and that will mend all. Though the first motions be so free, that they owe no tribute to reason; yet, when they come, we should be careful not to follow them; if we do, it will not be very far: Religion and reason, if we hearken to them, will teach us to restrain ourselves. *Religion, as a great person speaks, will not suffer us to will what God wills, and reason will teach us to bear those things with an equal mind, which do not happen to us alone, and which we cannot by all our tears make not to have happened.* They will not let us expect that time should take away this sickness from us; that is the remedy of vulgar spirits. It is the part of a wise man to outstrip time, and get before it; to prevent a grief that is a-growing, and strangle it in the very birth. And indeed from hence we conclude, that it is not mere natural affection neither to which we commonly owe our sadness and sorrows, but the

the freshnes and presence of the cause of them; for time, as was said, will make us forget them; or if our parents had died a little after we were born, we should never have wept when we came of age to think that they were departed. It is no hard matter then for a considerate person to cease his grief, seeing it depends upon such small causes; and if any one shall say, that it is love to the good of the world that makes him mourn for the loss of an useful person, he hath reason to rejoyce that he loves the good of men so much; for then he will labour to do much good in the world himself; and he will persuade all the friends he hath remaining, that they would do all the good they can, and repair that loss.

2. But let me further ask you, *Was thy friend God's friend also, or was he not?* Our friends, if good, are not lost. If he was the friend of God, as well as a friend of thine, why should not he have his company rather than thou? If he was not God's friend, then he could not be thine neither. No man can love us aright that doth not love God; and if he do love God, why should we think much that he goes to God? But supposing he was very dear to us, then I say, that if he was *bad*, thou oughtest to have mourned for him before this; for then thy tears might have done some good, which now are altogether unprofitable. *Seven days,* saith the son of Sirach *, *do men mourn for him that is dead; but for a fool, and an ungodly man,*

all the days of his life. But if he were a good man, then thou needest not to mourn now, for thou mayst hope to see him again, if thou art good. Thus thou mayst comfort thyself, My friend is not gone, but gone before; he is separated from us, but not lost; he is absent, but not dead: he hath taken a journey into a far country, and there I may go to see him. What matter is it whether my friend return to me, or I go to him? None but this, that if he be in a better place, then it is better that I go to see him, than that he come to see me. Should we not desire to be better ourselves, and not to have him made worse? Then let us contentedly follow as fast as we can, hoping there, where he is, to embrace again. We cannot expect him in our house, but he expects us in his. He cannot come down to us, but we may go up to him. He cannot come back, but we may follow after. And there is no difference, as I said, between his visiting of us at our home, and our going to see him at his; but only this, that it is a great deal better for us to see him there where he is, and not where we are now ourselves. Let us not mourn, therefore, for that which cannot be, but rejoice for that which may and will be; and let it comfort us that we shall come together again, but in a better place than we would have it; we shall have our desires fulfilled, but in a more excellent manner than we desire; and if in the mean time we can do us any good, we may be sure he shall not want it.

3. Ask yourselves again, *Why*
 As they are not lost, so we have had them long. *should you mourn more for your loss, than be glad for your enjoyment?*
 If there be so much reason to lament the absence of this friend, then it should seem his enjoyment was very valuable. Think therefore of the sweetness thou hadst in that, which thou wouldst purchase again with so many tears. Is there no comfort but only in things present? Is it not a peice of our folly to forget what we have enjoyed? Shall we only think what delight we have lost, and not of what we have had? We do not know whether we have lost any, but only that which we had, and that we may think of as much as if he were alive. Of what we have enjoyed we are certain, but there is no certainty of what we should have found in our friend for the time to come. Think then of the time past, and rejoyce that thou didst find so sweet a friend. Imagine not how long thou mightest have enjoyed him, but think how long thou didst. It was but natural to lose him, but it was supernatural to enjoy him. All men are born to die, but all men are not born to live so long before they die. All men have acquaintance, but all men have not friends: Therefore he that hath a friend, and hath him so long, is to acknowledge that God is very much his friend; he was not ours, but was given us by God; or rather he was not given, but only lent; we had not the property, but only the use. We have

have not lost any thing that was our own, but only restored that which was another's; and therefore, now that he is taken away, we are not to be angry that God requires his own, but to be thankful that he hath lent us so long that which was none of our own. And assure yourselves there is nothing more unreasonable than to mourn that God gave us a thing no longer, and not to rejoice that he gave us that which is so desirable at all. Cease your tears, I beseech you, unless you will shew that you deserved to have wept a little sooner. Either say that he was not worth the having; and then you need not weep at all, or else give God the thanks that you had a person so worthy, and that you will stay your immoderate weeping.

Nay, will some passionate person say, but this will rather augment our grief, when we think that he was so much worth unto us, and yet is gone: But that is our fault, if we will think more and oftner that he is not, than that he was. How can any body help you, if you will needs look more upon his departure than upon his stay? Seeing there is more reason that you should please yourself in what is past, it is to be supposed that your thoughts will be more upon it; and if they be, you cannot be sad: But if they be not, then you are not to be cured by reason, but by something else. When you are apt to fetch a sigh, and say, Oh my dear friend is gone! call it in again, and say, thanks be to God that I had such

such an one to lose. Who would not be willing to spend some years after so much joy? But then the remembrance of the joy will command that the tears do not overflow. It was an excellent saying of Seneca, *I ever think of my friends with joy; for I had them as if I should lose them, and I have lost them as if I had them.* If we could but think of them as dying while they are alive, then we should more easily think of them as alive when they are dead. If we could be willing to part with them when we have them, we should think that we have them when we have parted with them. And the truth is, we cannot please ourselves long in the remembrance of them, unless it be accompanied with some joy. I do not advise you to forget your friends, and put them out of mind, but to remember them, and keep them in your thoughts. But how short a remembrance, saith the same Seneca, must that be, which is always joined with grief and sorrow? If we would remember one always, we must remember him with pleasure; for no man will return willingly to that which he cannot think of without his torment. And if there be any little grief intermixed with our thoughts, yet that grief hath its pleasure. As the sharpness of old wine doth make it more acceptable to mens palates, and as apples are more grateful for their sour sweetness, so Attalus was wont to say, That the remembrance of our friends is the more pleasant, for that little sorrow that is mingled with it.

¶ 1. Ask

4. Ask

4. Ask yourselves again, *Why so many mourn for one?* Could that one have mourned more for you all, than every one of you do for him? If you will weep, weep only your part, and do not weep as if there was none else to weep but yourselves. If a man that was not acquainted with the world, should see ten, or twenty, or perhaps a greater number sitting in a room, and miserably bemoaning of themselves, would he not ask what town was burnt, or what family was dead, that caused so many mourners? how much then would he be astonished when he heard the answer, That you had lost a friend, a child, or some one of your other relations? What, are there so many tears due; would he think, from every man of these upon the score of one creature only? Must *so many* be ready to die, because *one* hath taken his leave of them? Can there be no comfort found among so many of you against the death of a single person? Methinks you should all of you together weep no more for the death of one, than that one would have wept for you, if you had been dead altogether. Look therefore upon one another, and say, you are still left behind, and I am left, and here are twenty more of our friends alive; how is it then that we are discontented, as if we had not lost one amongst us all, but every one of us had lost one? If there had been but one of us left, what could we have done more than what every one of us doth?

doth? Could he shed more tears for the loss of us all, or make himself more sad than we now are? Either let us say, that one and ten are equal, or let us not shed as many tears for one as we would for ten; much less ten times as many tears as there would be for that number; for but one would weep for ten, and here are ten that weep for one. Divide your grief then, and let every one bear a part, but not the whole, for that is as if you had none to bear it with you.

5. Ask thyself, *Who it is that governs the world?* Is it the will of God, or thy will, that thou prayest may be done? Shall not he that made a thing have leave to dispose of it as he thinks good? By what law is it that he shall not do what he pleases with his own? Must we have our wills in all things, and must not he have his will also? Must not he be pleased as well as we? If we think it so reasonable to have what we will, then it is more reasonable that he should have what pleases him. Now, if our will and his will cannot stand together, which shall bend and submit themselves to the other? Is not his will most wise? If he had considered better, would he have done otherwise? Could we have told him what would be most fit for us? If we had been of his counsel, should not this friend have been taken away? Doth he will things because he will? Perhaps there is no reason at all for our wills,

N

and

Or if we have not,
God is still ours,
who rules the
world, and not we.

and we are in love with a thing we know not why; shall we think that he is so in like manner? Or, if we have any reasons, are not his better? We would have the life of a child, that he may be a comfort unto us; God will have us to part with him, that he himself may be our only comfort. We should chuse his life, that he might enjoy the things that we have got; but God thinks fit that he should die, that we may put our estates to better uses, whereby we are assured he may be glorified. Or perhaps we desire our children may live for God's glory's sake, that they may honour and serve him in the world; but cannot he tell what is best for his own glory? Is he so careless of that, as to take away the things without which he cannot be served? Let us then cease our complaints, unless we would have him to let us govern the world. But he was taken away, will some say, before his time, else I should be content: I shall answer this as Photius doth, who accords with Basil the Great, before mentioned, Let me hear no such word, I beseech you, a word too bold to be spoken, and more bold to be thought. Before the time, do you say? then why was he not thought to come before the time, when he came out of his mother's womb? There is no reason for it but this, that it was the will and pleasure of God that he should be born at such a time: And must God appoint the time of his birth, and we set the time of his death? Did the
workman

workman give him a being in good time and take him to himself, not knowing the fittest season? From a drop he made him to become a lump of flesh; he formed the flesh into parts, he brought him into the light, and he kept him in his infancy and childhood. Was any of these out of due time? Why then should it be out of season, when he translated him to another life? Let us do therefore as David did, who prayed and wept as long as he could hope the decree of God was not absolute concerning his child's death; but when he saw that it was irreverfible, he comforted himself. Let us always fay, as Job doth, *The Lord giveth, and the Lord taketh away, and blessed be the name of the Lord.* And let this be further confidered, to the enforcing of this truth, that *if the will of the Lord must be borne, then it must be done*; and his will is, that we should take all things patiently, yea cheerfully from his hands; and therefore, if we mourn immoderately, what do we but only add sin unto our pain? As there is a time to laugh, so there is a time to weep; but there is no more time to weep superfluously, than there is to laugh idly and profusely. Both in the one and in the other we must be wholly subject to the will of God. But that will of God, as I said, is very wise in every thing, and therefore he intends to turn our mourning into laughter, and, by every sad thing that doth befall us, to make our hearts glad. He always gives something bet-

ter than he takes away, if we would but seek after it; and oftentimes he takes one thing away, that we may seek after the better. But alas, our blindness is so great, that we value not that which brings us profit, unless it be sweet to our taste. We let our passion judge, and not our reason; and therefore we think there is no good in a bitter cup, and no danger in a pleasant draught. We lament and mourn when we ought to think ourselves great gainers; and we rejoice and leap when perhaps a cross of the greatest burden hath befallen us. Let us stay a while, therefore, and expect the end of things, before we mourn too much; and let us but desire to be cured rather than pleased; to have our souls amended rather than our fancy humoured; and we shall have great reason to thank God for every thing that comes to us.

And he rules it
better than we
could do.

6. And this will lead me to another consideration, concerning the *goodness of God*, in all that he doth. Ask thyself therefore, *Doth not God do all things for our good?* Do we wish better to ourselves than God doth? Hath not he the greatest care of all his creatures, to see that it be well with them? Did he make them for any other end than that they might be happy? Is there the least sparrow, as I said before, that falls to the ground without our Father's providence? Then mankind must needs be under a greater love, and none of them can die by chance, but by his direction; and,
above

above all other men, he hath a singular care over the persons of good Christians, the very hairs of whose heads are all numbered. If not so much as an hair can drop off without him, much less can any body of them fall in to their graves but he hath a hand in it. But still he hath a more special providence over such Christians as are fatherless and widows, helpless and destitute of all succour. And therefore, as it was his goodness that took their friends away, so much more will his goodness take care of them whom he hath left none else to take care of. He considers us not only as his children, but as children placed in the midst of such and such circumstances, as desolate and sad, as left only to his providence and tuition; and therefore it is that the psalmist saith, *Thou art the helper of the fatherless*; and in another place, *A father of the fatherless, and a judge of the widow, is God in his holy habitation* †. *I am poor and sorrowful, let thy salvation set me up on high* ‡. Yea and all good men are full of compassion to such persons; so that *the blessings of those that are ready to perish come upon them; and they cause the widow's heart to sing for joy* §.

It is an excellent saying of the royal philosopher Antoninus, worthy to be engraven upon our minds, "If there be a God, then nothing can be hurtful to us, for he will not involve us in evil. But if either there be none, or he

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take

* Psal. x. 14.

‡ Psal. lxxix. 29.

† Psal. lxxviii. 5.

§ Job, xxix, 13.

take no care of mens matters, what shall I live for in a world that is without a God, or without a Providence? But there is a God, and he cares for men also, and hath put into their power not to fall into those things which are truly evil; and for the rest that befall us, if any thing of them had been evil, he would have provided that we should have been able not to have fallen into that neither." But if this great person had known also, that God leaves us not only to our own power, when he sends any thing upon us, but that he hath a peculiar love to his servants when they are in trouble, and affords them his assistance, he would have said on this sort: "If we be not alone without God, then nothing need discomfort us, for he is the God of all comfort. If we be alone, then we had need to be most discomforted for that, and never endure in a condition without God. But we are not alone, and we are least alone when we are alone, and have him most when we have other things least: Therefore he hath put it into our power not to be troubled, but to go to him for comfort in all that befalls us; and if there were no comfort in him for us in such cases, then they should not have befallen us. Let us not therefore mourn as long as we have a God, and as long as all things make us seek for our comfort in him."

Grief will end, 7. Let us ask ourselves, *How*
let us end it. *long we intend to mourn?* Doth any
man intend to continue it all his life? then he
may fall into the follies of Augustus, who made
the

the image of his nephew, whom he dearly loved, he placed in his bed-chamber, that he might kiss it and embrace it daily; or the dotage of Alexander will be a fit punishment for us, who built temples, and commanded sacred solemnities every year for his beloved Hephestion. Do you intend every year to have a funeral sermon; to go and weep over their graves: at that time, as you do when they are first put into them? If not, set some measures to your mourning, for of itself it knows no measure; and if you intend not to weep always, why can you not cease now? If it be not a thing to be lamented for ever, why should it be so sadly lamented at all? Decency indeed doth require some mourning, and natural affection must be allowed its tears; but we must stay them as soon as may be, and not mourn as if we thought we could never mourn enough; for if we think so, then we must mourn always, or else we shew that we had no reason to mourn so much. But if any man be resolved to let the sorrow take its course, and run as far as ever it can, let me tell him, that either his sorrow will spend him, or else it will spend itself, and so be cured without any thanks at all to him. It is a trite thing which I am going to add, but, to speak with Seneca, I will not therefore forbear to speak it, because it is spoken by all: So it falls out, that *he who will not put an end to his own grief, time will end it for him.* But this is most dishonourable, as hath been already said, to expect, till it put an end to itself, when
it

it can run no longer, and not to end it our own selves, by not permitting it to run at all without our leave. To be weary of weeping is the basest remedy for grief. It is far better for us to leave grief, than to let it leave us. It is a shame to let time conquer that which hath conquered us; seeing it must cease, let it cease by our valour and strength, not by its own weakness; let it die by our hands, and not merely because it can live no longer.

We are weary of nothing sooner than of grief, and therefore let us cease that which, if we would, we cannot long continue. It is well observed by Pliny the second, That as a crude wound is very angry under the chirurgeon's hand, but in a short time doth both suffer it and require it, so a fresh grief doth use to reject and despise all comfort; but, shortly after, not only receives it most courteously, but also desires and expects it: And seeing if it can find no comfort, it will fairly cease itself, it is more like men that we should comfort ourselves, and put a period to it.

It may do us
much harm be-
fore it ends.

8. Ask thyself again, *To what purpose is all my mourning?* Every wise man intends some good to himself in what he doth; and therefore, unless sorrow will do us some good, it is a foolish thing to indulge it: But can any man that hath had his fill of it, tell us what satisfaction it hath given him? May we not put all our gains in our eyes, as the proverb is, after they have wept so immoderately? Doth any man
say

say he is glad that he mourned so much? then he had best mourn again, if there be so much gladness and profit in it. Had we not better say with David, concerning his child when it was dead, I shall go to him, but he shall not return to me? I may bring myself in sorrow to my grave, but I cannot bring him up from the dead. I cannot water him with my tears, as we do a dry plant, that he may spring up again; but I may easily drown myself, and learn others by my example not to weep so much for me. What I would not have them do for me, why should I do for another? Why should I make myself miserable, and make nobody else the better? The truth is, if there were only no good in it, it were the less matter; but it doth us likewise not a little harm: Though it will end of itself, yet it may breed us no small trouble before it end. This is all the comfort that such a man hath, and it is a very poor one, that if his grief do not kill him, it will kill itself. But many a one hath grief destroyed, many a body hath it distempered, and given most mortal wounds also to the soul itself. Many affections move the soul most vehemently, but none more than grief, which hath been the cause of madness in some, as Plutarch hath observed, and in others hath bred incurable diseases, and made others destroy themselves: And this it may do either *naturally*; for nothing eats the heart so much as grief, nothing casts such a damp on the vital spirits as immoderate sorrows; or else *providentially*.

videntially, by God's anger, who is displeased to see us so angry and repining, and often inflicts worse things upon us than those which we causelessly make the matter of so doleful complaints. Let us therefore cease that which brings such troubles before it cease itself, and, when it is ceased, gives us a new sorrow, to think that we should be so unreasonably sorrowful.

We must write upon this, as well as upon inordinate joys, *Vanity of vanities, all is vanity and vexation of spirit*; and therefore let us not be troubled now, lest we be troubled more afterwards, to consider how foolishly we were troubled. The fable of Niobe, which tells us how she turned herself with sorrow into a stone, doth but signify the stupidity and dulness that waits upon grief, and the excessive melancholy into which it sometimes casts us, which renders us as insensible as a stone. Take heed how you grow in love with sadness, for it hath no profit wherewithal to recompense your affection to it, but pays your folly only with itself, and with such diseases as ordinarily use to accompany it; and we should be the less in love with it, because there are so many occasions of it in our lives. We need not weep so much for the loss of one thing, for we must expect continual losses. The world is not such a place, that we should take care to spend all our tears at one time; we shall have occasion enough for them, if we have any mind to weeping. Let us bestow, therefore, the less upon one, because there

there are so many objects to solicit our sorrows; and if our souls be tender, and apt to receive the impressions of doleful things, we have the more need to comfort ourselves; for every grief will but make us still more apt to grieve.

And besides, what a folly is it thus to die with continual grief for him, who, if he did grieve to die, his grief continued but a little while. He died but once, why should we die always? It is certain we must die; but of all deaths let us not die with grief, and much less for grief about that which we see we cannot avoid ourselves: But let us be farthest of all from making our life a perpetual death, and grieving for that which by grief we may so soon run ourselves into.

9. Ask thyself again, *Whether two friends do not think that one of them must die first?* Do we not see, that, in the common course of things, one man goes before another to his grave?

Who then, if it had been permitted to thy choice, wouldst thou have appointed to be the leader unto the other? Wouldst

Weep no more for thy friend than thou wouldst have had him weep for thee.

thou have given thyself the pre-eminence, and resolved to have shewn him the way? Then death, it seems, is a good thing; for if it were evil, we can scarce believe thy self-love is so little, as to wish it might be thy portion before another's; and if it be good, then thou mayst soon satisfy the pretence of loving them better than thyself, by being glad that they enjoy it before

before thyself. Or wouldst thou have had both gone together, and been inclosed in the same coffin, and interred in the same grave? Then, it seems, it is no such great matter to die as thou makest it, seeing thou art so willing to die also; and if it be no great matter for thee to live, then no more was it unto him. If the sorrow of living without him be greater than the sorrow of dying with him, why then was not he desirous that thou shouldst die? And why did he pray for thy life and health when he died? And if he would not have thee to die also when he died, why dost thou then live in a kind of death, and enjoyest not thyself, nor the pleasures of life? Either resolve to die also, or else to live as a man should do.

10. Ask thyself, *How can I take my own death?* Certain it is that thou must die also; but if thou canst not part with a friend, how

If his death be so sad, thou wilt not be able to bear thy own. canst thou part with thyself? How wilt thou endure that soul and body should be separated, if thou

canst not shake hands with another body distinct from thine? Are not they the most ancient friends? Is not their union more strict and close? Can two men cleave so together as thy soul embraces its companion? What then wilt thou do when their bonds shall be untied, if thou canst not bear the rupture of lesser cords of love? What wilt thou think when thy soul sits on thy lips, and gives thy body a farewell kiss, if thou canst not close the eyes of thy friend without so many tears?

Will

Will thy soul mourn after thy body is dead, as thou dost now lament the death of thy friend? Will it groan and sigh, to think of the hole where its flesh lies? Will it sigh to think that its old companion is then become the companion of worms? If not, then let it not groan so heavily for a less matter that is now befallen it; if it will, then why art thou troubled for thy friend, and not for thy own self, to think how sad thou must one day be? The fear of thy own death must more than equal thy sorrow for the death of another man; and how canst thou have time to think on any thing else if thou dost fear it? or, if thou dost not fear it, how canst thou fall under thy sorrow, who hast overcome so great a fear?

Dost thou intend to go crying out of the world? if not, then be not now dismayed at that which thou must bear so valiantly thyself; then do not mourn so much for the loss of another's life, which will but put self-love into a most piteous case, when thou comest to yield up thy own. Death is no strange thing, as I have said, for we must all die; but then why should we mourn so much, if it be such an usual thing? If we mourn excessively, it is a sign we think not of the commonness of it; and then how shall we take our own death, seeing it is such a stranger to our thoughts? Let us but comfort ourselves upon solid grounds against our own departure, and I will warrant you that shall cure all our other lamentations; let us but dare to die ourselves, and

we shall not dare to cry so much for any man's death.

Isidore of Pelusium thinks that our Saviour did not mourn for his friend Lazarus because he was dead, (for he knew that he was going to raise him from the dead), but because he was to live again; and to come from the haven where he was arrived, back again into the waves and storms; from the crown which he enjoyed, to a new encounter with his enemies.

If thou dost not believe his interpretation, yet dost thou believe the thing? Dost thou seriously consider that the misery of this world is so great, that we should rather weep that we are in it, than that others are gone out of it? Then I ask thee again, whether, when thou art dead and well, thou wouldst willingly live again? if not, then thou knowest what to say to thyself concerning thy friend's death; if thou wouldst, then it seems thou canst be contented with this grief; and I will not go about to comfort thee, seeing thou lovest life with all the miseries thou createst to thyself.

But the very truth is, we are so sensible of our bodies, and have so little feeling of our souls or divine things, that it is ready to make us think we are not, when our bodies are dead. This makes death such a terrible thing, this makes both our own and others death so heavy, because it seems as if there were an extinction of us; that which we feel not, nor have any sense of within us, as if it was not;
and

and therefore, if we feel not heavenly things, and perceive not that we have a soul, we shall receive death as if it was the loss of ourselves, and then who can but be sad? Let us live therefore in a sense of such things as may make us die willingly, and think that we ourselves are not lost; and then we shall not think that we have lost our good friends, nor lay their death so much to heart.

11. Ask thyself likewise, *How wilt thou be able to comfort others, if thou canst not comfort thyself?* It should seem by thy tears, that thou art very ambitious of the name of a friend? Nor wilt thou be able to help others to bear their sorrows. but if thou be not able to comfort

thy friend, what is he the better for thee? and how didst thou deserve to have the friend which thou hast lost? If thou art able, or hast ever given any comfort unto others, administer then the same cordials to thyself; why should not that satisfy thee, which thou expectedst with so much reason should satisfy them? What thou wouldst say to another, if his friend was dead, that say to thyself; and if thou wouldst wonder that he should reject all comfort, then do not make thyself a wonder. Didst thou never tell any man that it is a shame to be impatient, when we can cure ourselves? that they suffer nothing but what God and nature have appointed; that we must all expect such losses; that no body knows whose turn is next. Take then thy own counsel, and be not such a physician as

cannot cure himself at all. Is thy distemper different from theirs? Are there not the same griefs and maladies in their minds? Then the same medicine will cure thee that thou gavest them. Or if it would not cure them, then thou wast much to blame that didst not seek a better both for them and thee. Or is thine some strange loss, the like to which never any suffered? then this may comfort thee, that thou shalt never suffer the like again; for it would be more strange if a thing that never came before should twice fall upon one man. If it be so strange to thee, then thy courage will be as strange to others. If thou art drawn into an example of sufferings, then thou mayst render thyself an example to all of patience and contentedness. And so Seneca saith of the brother of Drusus, that though Drusus died in the midst of his embraces, and with his kisses warm upon his mouth; though he died in the very height of his fortune, with the most warlike nations dead at his feet; yet he not only put a measure to his own grief, but taught all the army how to be moderate also; and indeed he could not have stopt the tears of others, unless he had been of so brave a spirit as first to stop his own. If thou art a friend therefore unto any, let them all learn of thee how to be well satisfied. Comfort thyself as thou hast comforted others, or else as thou dost intend to comfort them; and let it be seen by thy worthy
behaviour

behaviour towards thyself, that thou art worthy to be a friend to another person.

12. Ask thyself again, *Whether* Death doth sometimes befriend us. *friends only be mortal?* Do none die but they that love us? Must

not all our enemies, and they that hate us, die also? Death then that makes thee sad, may give thee comfort; as it puts an end to some comforts, so it is the common end of all miseries. Though we may not wish for the death of any, yet it is no harm to think that they must die who hate us, and their rage shall not last for ever. If nothing can cease their malignity, yet death can. It hath done us then no such wrong, but what it can repay us with the same hand that did it. Though we have now no friend, yet shortly we may have no enemy neither. This was one support to the Christians under their persecutions, That though their enemies, like Saul, did breathe out nothing but threatnings and slaughters against them, yet their breath was but in their nostrils, and might soon evaporate and vanish away. Julian, called the Apostate, had done more hurt to the Christians than the ten persecutions, if death had not suddenly wounded him with one of his arrows.

The Marian flames had devoured in all likelihood a great many more bodies, if death had not shortened her reign, and so extinguished the fires. We have no reason then to look upon it as unkind, which may do us so many courtesies, nor to accuse that

of cruelty to us, which destroys the cruelty of others towards us.

Contentment
hath more to
say for itself
than grief hath.

13. And now may you not well make one question more to yourselves, and say, *Is there not more reason to be comforted, than there is to be sad?* If there be, as certainly there is, what should hinder your comfort, if you live by reason? If you do not live by it, then nothing that a man can say will comfort you; nothing will cheer us unless we think of it, and make it our own by meditation; neither will any thing sadden us unless we think of it also. Seeing then they are our own thoughts that make us either sad or merry, and we have more comfortable thoughts than heavy, we cannot but be of good cheer, if we will not be enemies to ourselves. All that we can say for our sadness is, that we have lost a friend, a very dear and perhaps only friend; but you have heard that there are more in the world, and that you have not lost this, and that you have more comforts remaining than are taken away; and that if you had none but God, you had enough; and if you will read again what hath been said, twenty other reasons will offer themselves to cheer, for one that arises to make you sad. If there were no reason at all to be sad, then none need spend any time in giving comfort; but if they be very few in comparison with others, and we are made to follow the most and strongest reasons, then he is not to be pitied who, notwithstanding

withstanding the small reason of his sorrow, will not be of good comfort.

The greatest cause that I know of this sort of trouble is, when many that we love die soon after one another. So it happened to that prince, which the L. Montaigne speaks of, who received the news of his elder brother's death, whom he highly esteemed, with a great deal of constancy, and shortly after the tidings of his younger brother's decease, in whom he placed much hope, did not alter the smoothness of his countenance; but when one of his servants died not long after that, he suffered himself to be so far transported, that he quitted his former resolution, and gave up himself to all grief and sorrow. The reason of this was not from the love that be bare to his person more than the rest; but, as he well saith, because being top-full of sorrow before, the next flood must needs break the banks, or overflow all the bounds of patience.

And so Hier. Cardan tells us, that, after he had patiently born many reproaches, and the cruel infamous death of a son of great hopes, and the dangerous sickness of another son, and the death of his parents and wife, with many other evils; yea, and after he wrote a book of consolation against all these evils, yet he was overcome with grief at the death of an English youth, whom he brought from Dover with him as he passed from Scotland in the time of Edward VI. and he gives the
same

same reason for it that the other doth, being wearied before with many griefs, this last unhappiness made me fall to the ground. It was not its strength, but his own foregoing weakness that made him fall; it was not heavy, but it came upon the back of many other loads, and so oppressed him.

But something hath been said to this also, for holy Job was in the same condition, and far worse; one messenger did tread upon the heels of another to bring him the tidings of his misery; and yet he was patient, though he himself likewise was in his own body most sadly afflicted. We have the same grounds of comfort that he had, and abundance more than was known in those younger times; and when one cause of trouble falls upon the neck of another, we can add one reason likewise unto another, and so be comforted; for our troubles can never be so many as the causes of our consolation are; yea one single reason of those that I have propounded will answer all. Do we not know very well that all friends are mortal? Then it can be no new thing, if we will consider it, for two or three to die after we have lost one. But the loss of one doth rather mind us of the mortality of all; and doth not God govern the world in the death of the last as well as of the first? Then there is no less wisdom and goodness in it when many die, than when one; he that can solidly comfort himself in the death of one, will not be immoderately troubled for the loss of more.

If

If we let our grief indeed work under ground, while nothing of it appears; if our hearts be loaded with it, though our eyes look not heavily before others; then it is no wonder if it do at last break forth when the heart is overcharged, and can find no other way to ease itself: But if we take a course to comfort our hearts at the very first, and make them truly contented, or, if we let not the grief settle itself, but labour to dislodge it, then we shall be the better disposed to bear such another cross with the like patience; for then a new trouble doth not come upon the other, but only follows after it. It doth not add to the former, but only comes in its stead; it doth not augment, but only renew our grief.

14. And now is it not time to conclude these questions, and to say to yourselves, *Why should not reason do that which little or no reason can do?*

We should not be the more troubled because we understand our trouble.

The more we are men, shall we be the less in peace, and cry like children? Nay, children weep while they see their parents put into the grave, and within a day or two they forget their sorrows; why cannot we do so also? Though they know not their loss, yet they know not the reasons neither why they should not be discontented for their loss. Though they have little understanding of their sufferings, yet they have as little knowledge of our comforts and supports: And, as for
brute

brute creatures, you see that they make a doleful noise for the loss of their young a very short while, and then they remember it no more. Some of the people of Coos, if I forget not, used, at the age of seventy years, either to kill their parents, or pine them to death, and to rejoice much at it; they thought that they had lived long enough, and that it was both a misery to themselves, and a great burden to their children, to have them continue any longer. The Caspians also, and some of the people of Old Spain, had the like custom, which we well call inhuman and barbarous. But why cannot understanding teach us that which want of understanding taught them? Why should barbarism make them rejoice at what they did themselves, and Christianity make us sad at what is done by God and the order of things? St Hierome reports, That, in his time, there was at Rome a man who had twenty wives, married to a woman who had had two and twenty husbands: There was great expectation which of them should die first; and when the man buried her, his neighbours crowned him with laurel, and caused him to bear a bough of palm in his hand, in token of a victory, at his wife's funeral. It seems that men can sport at death if they list, and laugh at that which makes so many cry; why then cannot reason make us moderately sad to bear that, which humour and fancy can make men not to lament at all? Why cannot religion do more with us than the people or our friends,

Friends, who, it is like, can laugh us sometimes out of our sorrows.

If I have not said too much in this argument, I have some confidence that I have not said too little; and indeed I have not said more than I first intended, and so much, that if any have the patience to read it through, methinks the very length of the discourse should make them forget their sorrows, and, by thinking so long upon another thing, they should not remember what they thought upon before. One soul is scarce big enough to hold all these considerations, and the thoughts of grief also; here are so many, that they are able to thrust sorrow out of doors by their multitude, if not by their strength and force.

And yet notwithstanding I must detain you a little longer before I give your thoughts leave to turn themselves to other things; for I am of the mind that all these considerations will only assuage the grief, and pricking of the wound, but will not quite heal it and take away its putrefaction: I shall therefore commend two or three things for the pressing out all the filthy matter, for the closing of the sore, and to make the soul perfectly whole and sound.

S E C T.

S E C T. VIII.

Some other things are proposed for the perfect cure of the soul : The first of which is deadness to the world, and the casting out false opinions ; the second is the changing of our sorrow into another kind ; the third is the life of our Lord Jesus.

It is not their death, but the life of something else that troubles us.

I. **B**E dead to all things, and thou wilt not be offended that they die. Mortify thy spirit to the world, and all things that are in it, and when thou hast left them, it will seem no wonder that they leave thee. Think with thyself often, that thy friends are dead ; that thou seest them carried to the grave ; that thou beholdest worms crawling out of their eyes and mouth ; and try how thou art able to bear that thought. Think that he or she that lies in thy bed by thy side is as cold as a stone ; think that thou embracest the carcase of thy dear friend, and ask thy soul how it can brook it. Think thus often, and though thy soul may start at the first, yet at last it will be patient ; that little sadness will banish and chase away all the greater, that else would seize on thee hereafter. There will be little to do when death comes, if thou constantly dost this ; thy soul will be so loose from them, that thou wilt not give a shriek ; none will hear the strings crack when you are separated.

Death

Death will not be a breaking of your society, but a fair and easy untying of it. Nothing will happen to you but what you have looked for long before, and you shall be able to say, This is not the first time that I have seen my dear friend dead; yea, think with thyself, that thou feepest thy own body laid in the grave, and that thou feelest thyself as cold as a clod of earth; think that thou art returned into rottenness and dirt, and that thou art forgotten by thy neighbours. If thy soul can endure these thoughts, then why should it be troubled at the death of another? This is a kind of death, to be so separated from thy body in thy thoughts. It is all one not to be in the body, and not to feel that thou art in it. Raise thy mind then up toward heavenly things; fix thy thoughts on God and the life to come; think that thou feepest thyself in heaven among the saints of God; and while thy soul is there, it is not in thy body here below. This kind of death differs from that which will be hereafter, in this only, that then thou wilt be more perfectly out of thy body; but if there be no trouble in this separation which thou now makest, even whilst thou art in it, there will be far less trouble, one would think, quite to part with it, and to get from it.

And the way to be dead to those earthly things is, to change our opinion of them, and to see them to be what indeed We must not let false opinions live. they are, empty and unsatisfying, changeable and inconstant. Of this I have

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spoken

spoken before in the former discourse; but seeing it is a thing so great and fundamental to our contentment, let me again present you with it. We are the cause of our own grief, by magnifying the things of the world to such a value, that the loss of them shall be worth so many tears. We think that they are happy who are rich and honourable, though they be never so wicked and unskilful how to live. We presently cry up a man for wise, and what not, who, to use Arrianus's own phrase, is preferred by Cæsar, though but to be groom of his closet; and, on the contrary, we despise virtue, if it be in a thread-bare coat, and count him a fool who is unfortunate: No wonder then that we cry and whine like children, when we lose any of these worldly things, seeing we think ourselves more happy than men in the enjoyment of them. We think that we are undone when we part with that which we have such an high opinion of; and there is no way to make us think that all is safe, but by altering of that foolish opinion. We expect what cannot be, and will not be content with what may easily be; we cannot make the things of this world to be still and quiet, but may make ourselves so; and the way to that quietness is well to consider their inconstancy, and that our happiness is in something better.

It was a good rule which Pythagoras gave to all his scholars, and is the same that I would have you learn, *Do not walk in the highway; i. e. Do not follow the common opinions; be not*

not led by vulgar and popular apprehensions; rectify the ordinary conceits which you have carelessly entertained of things, and judge of them as they are in themselves, and not as they are reputed of. If we would do thus, then that which is the cause of our sorrow would be the cause of our tranquillity, because nothing hath left us, but that which we knew would not stay with us. We mourn now because things are so inconstant; but then we should not mourn, because we knew them to be inconstant. If we could make it good, that any of these things are ours, then I might avouch it that they would never have left us; but if they were not ours, why are we offended that God doth what he will with his own? And besides, shall we who are so inconstant oblige all things besides ourselves to constancy? Shall we, whose desires are so restless and uncertain, expect that all things but only we should be stable and quiet? No: Let us look into ourselves, and we shall find so much difficulty to settle them, that we shall not wonder that other things are unsettled. And again, if things be so mutable, why should we not think, as I have already said, that they will one day change to what we would have them? But suppose they should, what are we the better? If our opinion be not turned too, we shall be as much afraid to lose them again, seeing they are so inconstant, as now we are desirous to have them by the benefit of their inconstancy: We must therefore alter our esteem

of things now, else we shall only change our trouble, but not be rid of it, when things are changed. So certain it is that nothing is miserable but when we think it is so, and that nothing will make us happy unless we think that we are happy; and we had better think so now, than stay to be taught this lesson by the dear experience of a great many troubles. Let thine estate be never so prosperous, yet if thine heart be unmortified, thou wilt never be the nearer, but rather the farther off from settlement; for they that have the greatest abundance are the soonest disturbed by every trifle, because they are not used to have any thing go contrary to their humour.

But if thou wilt take any comfort from the inconstancy of things, let it be this, That if thou thinkest thyself therefore unfortunate, because those things are gone that were joyful, then thou mayst think thyself happy enough, seeing the things that are unpleasant are going away also. And think I beseech you once more, and be of this opinion, that there is nothing better in this world to thee than thyself: As long therefore as thou hast thyself, why shouldst thou be troubled, especially if thou thyself thinkest never the worse of thyself because thou art poor and destitute of friends? for these take away nothing of thyself, nor can any thing in the world deprive thee of thyself. And as Boetius well saith, This is the condition of human nature, that it then only excels all things here when it
knows

knows itself; but when it doth not, it is below the very beasts; for it is natural for them to be ignorant, but for a man it is the basest vice, especially when he is ignorant of himself.

There was a fable among the Heathens, which wise men understood to contain in it great philosophy; in the midst of this sad discourse it will please you perhaps if I relate it, and it will please you a great deal more for to learn and live by it. After Jupiter had made the world, he thought that men would not be restrained from sin without rewards and punishments, and so he made two great barrels, the one full of good things, the other full of bad, to be sent down among men as there was occasion. Pandora being very desirous to know what was in these barrels, did one day broach them, and all the good things flew out towards heaven, and all the bad towards hell; hope only and fear remained in the bottom of these casks, the former in that of evil things, and the latter in that of good. When this was done, Jupiter threw down these empty tubs to the earth, and all mortals ran at the rareness of the sight, to see what they could find in them. Some looked into the one, and some into the other, and though both of them were empty, yet they thought verily that the one was full of good, and the other full of evil; and ever since it came to pass, that here below we have nothing but a fancy or conceit of good mixed with fear and

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jealousy,

jealousy, and a mere conceit of evil, with some hope in the compound of it. The moral of it is this: That the things of this world are but empty goods and inconsiderable evils: They are our own opinions that trouble us with the shadow of evil, and that flatter us on the other side with a fair shew of good. All substantial good is in heaven, and all dreadful misery is in hell. If we go to heaven, we are well enough, whatsoever we lose; if we fall into sin, and so into hell, we cannot be well, though we should enjoy all the world; and, while we stay here below, there is no good thing we enjoy but is accompanied with fear, and no evil we suffer but is attended with hope; and there is no hope like that which is laid up in heaven, of enjoying a bliss sincere and pure, without any alloy at all. Let us turn our minds then towards these heavenly things, which they but dream of in the dark ages of the world; let us heartily believe the gospel, which hath brought to light eternal life; and then we shall think ourselves happy enough if we lose not those things; and perhaps the death of our friends, and such like crosses befall us, that we may not lose them.

The Almighty Goodness draws our thoughts and affections by those means from transitory comforts, and calls them up hither where we hope our friends are arrived. See, saith he, here is your home, here is your resting place, here is the immortal inheritance that never fades

fades away: If you love yourself, mind the way hither, and suffer nothing to turn you out of it. Whatsoever cross befalls you, take it up and carry it along with you; let it only spur you to make the more haste to eternal joys, where when we are once seated aloft, amidst those glorious objects which then shall encompass us, with what contempt, as an ingenious person speaks, shall we look down upon this morsel of earth, which men have divided into so many kingdoms, or upon this drop of water, whereof so many seas are composed? How shall we smile to see men so busy about the necessities of a body, to which we no sooner give one thing but it asks another; and so disquieted, through a weakness of spirit which daily troubles them, as to unwill that to-day, which the day before they wished for? Enter, if it be possible, into these generous thoughts before-hand: Begin to speak of the world, as you will do when you have forsaken it; acknowledge it to be a place where you must daily lose something till you have lost all; and by these and the like meditations let your soul assuredly conceive, that having had its original from heaven, it is one of the number of those which must one day return thither.

II. In the mean time, when the days of mourning come, and sorrow will not be denied its place, let me recommend this advice to every man: As soon as it is possible, *turn thy sorrow*

Our tears should be kept for that which is the cause of death and all our tears.

sorrow for thy friend into sorrow for thy sins.

Remember that thy tears may be due to some other thing, and the cure of that will cure all thy other griefs. If thou art not a Christian, then it is thy duty to mourn neither for one thing nor other, but only to bewail thyself. *Let the dead bury the dead*, as our Saviour said, do thou presently follow after thy Lord with tears; take no care of funerals, think of no earthly thing, but only how thou mayst be a Christian; and if thou art so, then thou oughtest to rejoice that thy sins are pardoned, and that thou hast not the greatest cause of grief; and this joy sure will swallow up all thy sorrows. There is scarce any thing so considerable in our bodies, that is seen, as our tears, for they are the most notable expressions of what is in our hearts. The hands, as Ant. Guevara observes, do work, the feet do walk, the tongue speaks; but it is the heart only that weeps. The eyes are but the sponges of the heart, through which its affections are drained and dried up. An afflicted heart hath neither hands to labour, nor feet to walk, nor can it find a tongue to speak; but tears are all that it hath to tell you what it wants; and therefore we ought to reserve these for some greater thing than our dead friends, which our heart ought much to be affected withal. As our Saviour said to the woman of Jerusalem, when he was going to the most cruel sufferings, so might our friends say to us when they are a-dying, Weep not for us, but

but weep for yourselves, if you be dead while you are alive. Mourn more than you do, if you have not yet mourned for your sins, and amended them; but if you have, then rejoice in the favour of God, and bless him for his Son Jesus, who is better to thee than ten sons, or all thy friends which thou lamentest. Are our sins dead as well as our friends? have we buried them in the grave of our Lord? are we risen again to an heavenly life? Let us go then to God, and pray to him, and praise him, and this will give us ease. But, if we be troubled for sin, then sure we shall not add another sin by immoderate sorrow, and forgetfulness of God's goodness. If it be sin we hate, then bitter complaints and discontents must all be hated. Would you indispose yourself to pray, to praise God, and meditate in his sacred word? Would you render yourself unfit to receive the sacrament of his most blessed body and blood? If not, then mourn but so much as will not hinder any of these, and you have leave to mourn as much as you please. Stop but here, and there is no man will lay any restraints upon you. But then how short your mourning must be, you will soon guess, and the sun must not go down upon your grief, no more than it must upon your wrath. But if you take no great care whether you disturb your souls or no, then you have most reason to mourn for that carelessness and neglect. Go then and bewail your unkindness
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to God, your unthankfulness for his mercies, and unbelief of his gospel; for you can never take your hearts in a better time, than when they are so sad, and inclined to be sorrowful; tell them that now they are very well disposed for a necessary business, and bid them look if there be not something else to bewail that is more considerable. Ask thyself, Hast thou not deserved this and ten times more? Wilt thou add another sin, when thou shouldst cease all sins? Hast thou not been careless of seeking God? Hast thou not foolishly wasted thy precious time? And art thou not troubled at all for that? Yea, art thou now impatient, as if God dealt hardly with thee, and wilt thou spend more time badly, when thou art taught by the death of thy dear friend how short it is? It is most incongruous thus to bewail the death of a child or acquaintance, when thou art like to die thyself both body and soul; and when thou hast mourned for thy sins, thou wilt be taught thereby how little thou oughtest to mourn for thy losses; for even our tears for sin must not be immoderate, and therefore much less must we dare to let them flow in abundance for our losses. So you know the great Apostle commands the Corinthians to comfort him that hath been guilty of a great sin, and receive him again into the church, now that he repented, *lest perhaps such an one should be swallowed up with over much sorrow*, 2 Cor. ii. 7. I wish all those who are ready to destroy themselves

selves with grief, would seriously consider this, that we may not overload our hearts with grief for our sins themselves, which are the causes of all other sorrows.

We cannot please the devil better than by discontent; he would fain oppress every good man with some passion or other; let us take heed how we join with him against ourselves. If we have left his service, that is enough to provoke him; if we have bid defiance to his pleasures, this doth incense him, and we must expect that he will endeavour to overcome us with griefs.

The devil is mad against all good men; and therefore let us, all those who have irritated him against them, beware how they now prove cowards, and execute his vengeance for him with their own hands. Let us take heed, as Photius excellently expresseth it, lest we be good at stirring up and provoking the envy and rage of our adversary, but naught at resisting and overcoming him by patience and perseverance to the end.

But, if we must needs weep for the loss of something here, let it be for the afflictions of the people of God. Let us mourn to see the church sit like a widow in her black garments. Let it pity us to see the blood of God's servants shed like water upon the ground. If our own sins do not trouble us, let us weep to see the wickedness of the world, and let our eyes run down with tears to think that men do not keep God's law. Some such channel

nel we should cut for our tears, and not let them spend themselves on this fashion about our own personal troubles: This is a method both to stop our tears, and likewise to make them useful to us while they run; it is a way to ease us of our present grief, and of all others also. We shall exchange that sorrow that would have troubled us for a great deal of joy and comfort; whereas our worldly grief would have left the heart sad, this will leave it light and merry.

The life of our Lord Jesus gives us the greatest comfort against death.

III. *Believe thoroughly that the Lord Jesus lives,* and so thou mayst both expect a resurrection from the dead, and likewise hope for comfort from him when thou art left sad and desolate. The body itself doth not die any more than corn doth, which dies that it may live, and spring up again with large gain and advantage. Are we loth to throw the corn into the ground, and do we not patiently expect till the harvest comes? Why should we then bury our friends with so many tears, seeing they are but laid in the womb of their mother again, that by the power of God they may have a better birth? The Heathen could say much to comfort themselves, but they knew not this comfort; for indeed they were rather *contented* than *comforted*. Those that thought themselves most wise, and judged that they had the best supports, did only dream that the soul might take another body, and shift its place at several times; but

but we know that there will be a time when even our scattered ashes will fly into one another's embraces again, and a new life will breathe into our dust, and make it stand upon its feet: And then, in the mean time, if our condition be never so sad, and we be left all alone, why do we not solace ourselves in the great compassion of our High Priest, who hath a feeling of all our miseries which we endure? Can we expect that ever he should love us more than when we are like unto him in sufferings? We should be so far from being sad at what befalls us, that we should think, if our condition was a little worse, we should be more dear unto him than now we are, when nothing extraordinary has happened to us. No man can be alone as long as he lives, who hath said, I will not leave you comfortless like fatherless children, I will come to you. Did not he bid his disciples to be well content when he himself died? Did not he leave his peace with them, and bid them that their hearts should not be troubled? And what is the death of one of our friends to the departure of the best friend in the world that ever was, from his little flock of friends? Did not Christ know what he said when he was going to die? Did he advise them not to be troubled, when it was impossible that they should be otherwise? And if they were not to be troubled then, I am sure we have less reason to be troubled now, both because we have a less loss to bewail, and we

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have a stronger and more excellent comfort against our loss. Our friends are as much below him, as his state in the grave was beneath that to which he is now advanced in the heavens. Their hearts were not to be troubled, when he that is the lover of the world was held in the chains of death, because they knew that he would loose them; why then shou'd we be disturbed for the death of one that loves us only, when we know that *Christ is risen, and that he is in the heavens, angels, authorities and powers being made subject to him?* If an angel was necessary for our comfort, we should not want his ministry; he is so full of love and compassion towards us, that if he did not think he had left cordials enough to support us, he would come himself to cheer us, and raise our friend, as he did Lazarus, from the dead. But now we may well live in hope, *and he hath given us strong consolation, and good hope through grace.* Let us have patience but a little, and we shall not be capable of mourning any more; all tears shall be wiped off from our eyes, sighing and sorrow shall fly away.

This is the more deeply to be considered, and here our thoughts ought to stay the longer, because this alone, without the rest, if it be rightly weighed, is sufficient for our consolation. I do not desire you should trust me, if I do not produce the most authentic witness, the doctor of the Gentiles, the founder of churches, called from heaven to his apostleship,

ship, who, though he was well read in human learning, yet, omitting all other things which might and are wont to be said, he strikes down immoderate grief for the loss of our friends with this single thunder-bolt: *I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope: For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him,* 1 Thess. iv. 13, 14. Or, as a great man translates the last words, *Even so those who sleep, and are commended unto him by Jesus, will God bring thither, where they shall be with Jesus.*

It will not be tedious, I believe, if I present you with a large paraphrase, which that excellent person, upon such an occasion as this I am treating of, hath left in a letter of his upon these words; Grotius, I mean, who from hence derives the best comforts, which he sent to Monf. du Maurier, the French ambassador then at the Hague, for the loss of his very dear comfort. Letters, says he, are wont to express that briefly, which familiar discourse explains more liberally; therefore if St Paul, after he wrote this epistle, visited again, as is believed, these Macedonian disciples, it is possible he might utter this most wholesome oracle in words more at length, and prosecute it more largely after this manner:

“ My friends, whom nature begot at first, and whom the preaching of the Gospel hath begot again, to the very same lot and portion

with ourselves, you know that it is our duty thoroughly to bring out whatsoever remains in you of the first of these. Now your countenance, your very habit and behaviour plainly tell me, that you are afflicted in your minds, both long and grievously, if any of your dear relations be snatched from you. Your ancestors, you say, used to be thus miserably troubled; and you see those, among whom you live, still indulge the like grief. Great is the power of vice when the authority of parents commend it. Great is the contagion of diseases, which have rooted themselves, not in single persons, but in whole nations. But you ought to remember to what discipline you have given your names, when the washing of your bodies figured the purity of your minds. You promised then that you would renounce the world. Peace with God, I told you, was not to be obtained on lower terms. We have opinions, we have rites also, which sever us from the world, and make another portion of mankind. We do not so much as give the same name to things that others do. Those who they say are dead, we say are gone to sleep. So he taught us to speak, who was the most excellent master, not only of living, but of speaking too.

“What is the meaning of this new language? The Greek poets and philosophers called sleep the image of death; but the resemblance doth not hold among them, which with us is most exact. We understand life by motion

tion and action, which the body wants when it lies as if it were buried in sleep; but when the night is gone, and the day shines, that vigour which was not lost, but intermitted, returns again; and the mind, in the mean season, performing those offices which it can do without the body, connects and joins together the ends of both those times by the perpetuity of its action. Just so, when the end of this mortal life comes, the body lies stupid and idle, whether it still retain the form it had before, or be dissolved into its elements. But wait till the great day break, and then that will appear to have only rested for a time, which seemed to have perished; and all that while that part, which is not seen, kept possession of life for the whole man.

“ Compare with this faith that which the rest of the wandering world imagine: While they differ in the most and greatest things, they all in a manner agree in this, That they despair of seeing the body return to life, and therefore give away immortality from man; for man is an animated body, not a mind without a body, no more than a body without a mind. Many of them think that the mind itself, when it leaves the body, is either reduced to nothing, or at least doth not retain the state of its proper substance; and so with them the whole man is destroyed without hope of restitution, as appears from those very consolations which they are wont to give to those that mourn: For they say, it is true the dead are

sensible of no pleasure, but then they feel no pain. And though this be bad enough, yet the opinions of those who make the mind to survive the body, are still worse: For the infernal regions, that is, the common place, as they will have it, of minds that leave the body, they paint, as if they were some desolate wilderness, as dark as pitch, and, in short, with so dismal a face, that there is nobody but would willingly escape them with another death; and, which is worst of all, those to whom they remit all other punishments, they describe as perpetually possessed with an endless but vain desire of returning hither to live again; and if there be any of them, which are but few, that have any better guesses, they are doubtful and wavering, more like to men that wish, than those that affirm.

“ But as for you, brethren, you have learned this among the very first elements (in the *A, B, C,* as we speak) of your religion, That souls departed remain in life, and that the body shall return to it. The top of our wishes is the principal thing in the form of our initiation. When you were asked whether you believed the resurrection of the body and eternal life, you all answered, in the presence of God and his people, that you believed it. I argue with you from this form, to which it is not sufficient to give a slight assent. This persuasion ought to root itself in your minds, that it may bring forth ripe, fair and durable fruit; to which an attentive consideration of the arguments

guments which moved you to subscribe this belief will contribute very much. We did not entice you with the ornaments of speech, nor did we cast a mist before rude minds, by a heap or long train of consequences; but we brought the business to that which is common to men and women, learned and ignorant, young and old, and is thought by all to be most certain, I mean, the judgment of sense. One of the greatest inquirers into nature among the Greeks assigns this cause why many things are unknown and cannot be found out, because we cannot see them with our eyes, nor feel them with our hands, which is the most sure way for faith to enter into our mind: But God hath no longer left men this excuse for unbelief, having set before our eyes, and thrust into our hands, an undoubted example, and pledge of the thing for which we hope.

“ Jesus Christ, the author of our faith, was nailed to a cross, in the sight of the city of Jerusalem, and there remained till he was dead. The senate beheld this spectacle, and so did the band of Roman soldiers, together with a vast multitude of strangers; who knew likewise that he was buried, and lay in his grave two nights and the day between, as was evident from the testimony of their seal, and of the watch which they set to guard his tomb. In this we and our enemies are agreed, there is no difference thus far between us. And yet this very Jesus, thus dead and buried, was seen alive again after that time by certain women
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of our company, and by his familiars also, both severally, and all the eleven together; who did not see him only once neither; and there were those who felt his hands and his side; and that there might not want any thing to the full assurance of faith, he both shewed himself, and spoke also to five hundred witnesses together, the greatest part of which are alive, and still testify this; and as for myself, I saw him shining in a divine Majesty, nor was I converted by any body but himself, who made me change my side, and come over and swear allegiance to him, against whom I had expressed the most poisonous hatred.

“ Is there any one that doubts after all this? There is no equal judge, sure, that dares reject so many witnesses of unblameable life, who get nothing by telling a lie. We are so far from making any gain of this testimony, that it costs us the loss of all those things for which men are tempted to lie: For this cause we incur the hatred even of our nearest kindred; we are despoiled of our goods, banished our country, and are in hazard of our life every day. No man will be at this charge to deceive another.

“ But if our testimony be received, it is apparent, from the most evident example, that God can restore a dead body to life again; and that this shall really be the happiness of all those that follow the institutes of Christ, is apparent from the same argument, if we do but believe what many thousands heard, that
Christ

Christ hath promised it. For the resurrection of our body, Christ hath given his testimony, and to Christ his own resurrection testifies. For the equity of God would not suffer such an honour to be done to any but him that told the truth, especially when he himself, before the event, had given this as a sign and a proof that he spake nothing but the truth.

“ Believe us, therefore, that Christ is made alive again; and believe Christ also, that they who expire in his religion shall again be made alive likewise unto an immortal blessedness, and a blessed immortality. He himself will present us to his Father, who once obtained of him this privilege, that he shall ask nothing in vain; he shall introduce us, partakers of his honour, into those places of undisturbed peace, where no diseases can approach the body, nor vices find a passage to the soul; where there will be a life without fear of death, and joy without mixture of grief. Those pious Christian souls who are gone away from us, have already a taste of this feast, in the sweetest tranquillity, expecting the accomplishment of their felicity in conjunction with their bodies. He that heartily believes these things will be so far from grieving over much, that he will not be able to refrain from rejoicing with those whom he hath sent before to the place where all wish to be; for, to him who rightly weighs things, they are not dead, but now at last have ceased to die.

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“ This place of St Paul hath drawn me further than I intended, while I endeavoured to examine every word of it, and the force of those words ; for I am certain there can be no better remedy found for grief than this, which that great physician of souls, among the immense treasures of wholesome wisdom, brought down from heaven to us ; and yet how many things have I omitted, which might be drawn from the same fountain ? But these may suffice, if we drink them very greedily, so that they run into the very bowels, and every corner of our souls. That will be a great deal better employment, to imbibe these heavenly truths into our hearts, than to let them steep in tears, and still be finding out new causes why we should lament. Why cannot we as well be mustering up the causes of our comfort, and place this in the head of them, which our Lord hath expressed in few words, John xiv. 19. *Because I live, ye shall live also ?* In this we shall rest satisfied, if we do not abandon ourselves to such an immoderate passion as will not let us understand the divinest reason.”

S E C T.

S E C T. IX.

The Conclusion: Which contains an advice to those that are in love with sorrow; and an advice for the reaping profit by this book; and a brief recapitulation of the chief matters in it.

REMEMBER then, I beseech you, whosoever you are that cast your eyes on these lines, what I said at the beginning, take heed you do not indulge yourselves in your tears: For there is a certain ambition even in mourning, and men think that they shall be the better thought of for their grief: But assure yourselves, that if we study to exceed one another in grief, it is but just with God that we should never want misery enough, seeing we are so ambitious of it. If we will mourn immoderately, when he would have us to be patient, we shall not keep ourselves patient when perhaps there is little or no cause to mourn. When the air is disposed to rain, it is a long time before we can recover fair weather, and every little cloud will fall a-weeping, which at another time would have been dry and barren. And just so it is with those that strive to gather as many clouds as they can to overcast them, and make them sad. It is so long before they can disperse them all, that every little thing renews their grief,

Let no man therefore be in love with tears.

grief, as if a chearful day should never shine upon them more.

It was a very handsome device that one of the ancient philosophers used to comfort Arsinoe, when he observed her to weep immoderately for her son's death : Let me intreat you, said he, to lend me your patience till I tell you this story : On a time Jupiter conferred honour upon all the lesser gods, or divine powers, and there was none of them wanting but only sorrow. When all the rest were gone away rejoicing, she came and begged some honour also with many tears and intreaties. Jupiter having conferred all honours that were worth any thing upon the other heavenly powers, he granted to her all that which men bestow upon their dead friends, *viz.* grief and tears, as best befitting her quality. Now all these little deities, said this wise man, do love those most that love and honour them, and so doth sorrow also. They bestow most of their gifts on their votaries, and those that pay them constant services, and they care not for those that observe none of their ceremonies. If you therefore bestow no honour upon sorrow, then she will not love you nor come to you ; but if you studiously seek how to please her, and honour her by tears and lamentations, and all such sad things that are the offices wherein she delights, she will be in love with you, and you shall never want her company, nor be without occasions of doing continual honour to her. She will be continually supplying thee with tears to
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pour upon her altar, and filling thee with sighs, which are the incense which she loves, thou shouldst evaporate towards heaven. By this art the wise man staid her tears; for she knew that he meant, that if we give way to grief, we shall never want it; and much more, if we seek for arguments to aggravate it, it will stick so fast unto us, that it will never forsake us. Though love and respect to our friends, and the natural affection which distinguisheth us from beasts, do allow and require moderate sorrow and sadness of our spirit; yet an intemperate grief, and afflicting of our souls, is *unreasonable*, for it doth *them* no good; and it is *unnatural*, for it doth both our body and mind abundance of harm. And let me add likewise, that it is *unchristian*, and argues that we have little hope in God either for ourselves or others. God hath done us the honour to make us priests unto himself, and you know it was the law for the priests, that none of them should mourn for a dead friend, unless he was of their nearest kindred; and therefore let us take heed how we make ourselves unclean for the dead, by weeping so, that we should unfit ourselves for any Christian service which God hath appointed us for our constant employment. Can you mourn and praise God too? Can you pour out your souls to God while you pour out these tears of grief? Can you pray in faith for other things, and not be able to believe that you can live without a friend? Can you read seriously, when your eyes are sore with

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the sharpness of your sorrow? Can you meditate of heavenly things, while your thoughts are filled with the images of such doleful objects? If not, know that you defile your priesthood, and that you must instantly cleanse yourselves, that you may be fit continually to offer up spiritual sacrifices unto God.

He must write these things in his heart who would find the comfort of them.

And for a conclusion of this discourse, remember what I said in the former treatise,

That you must lay these foundations and grounds of comfort within yourselves, or else you will always be troubled. It is something within us that must satisfy our minds, and not the enjoyment of any outward good; and therefore we must work these principles into our hearts; for even *they*, if they be without us, will not profit. We either think it is the thing we want which will cure us, when as it is without us, or else that we have reasons enough to comfort us, when as, alas! we want them also, because we let them lie without us, and have them not in our minds. We have more ways than one to abuse and deceive ourselves. At first we think, that if we had what our hearts desire at this present, we should never be disquieted; and when, by reason and experience, we find it otherwise, then we make a great many good principles upon which to rest our souls, but they are at a great distance also from our hearts; and when we should use them, they are none of our own, no more than any thing in this world.

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Let these two things then settle themselves in our minds, which will lead us into the right way of fortifying our souls both against this and all other trouble. First, *Never think that the things which thou wantest will cure thee*; for they will rather make the wound wider, and enlarge thy wants. The more we have, the more we desire still to have; and the way to think we have enough, is, not to desire to have too much. It is very well observed by Plutarch, that it seems to us as if our clothes did give us heat, when as they are cold of themselves, and in a great heat we shift our clothes to make us cool. Just so do men think, that the things without them will afford them content, and that if they had a sumptuous house, and had riches at command, and were encompassed with servants, and had their friends to bear them company, they should live most sweetly and deliciously; when as experience teaches us, that we are still desirous of some change in one thing or other about us. It is the heat of our own bodies that keeps us warm, which our clothes do only contain and keep in, that it may not fly abroad, and disperse in the air; and so it is the liveliness and strength of our own spirit that must make us live merrily, and which gives all the pleasure and grace to these outward things which minister to our comfort. They can only help to maintain and increase our delights; but our delight must arise from a more certain cause within ourselves. Add one heap of riches to

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another,

another, build great houses, invite to thyself friends and lovers; unless thou dost free thyself from thy own desires, unless thou dost put an end to thy fears and cares, and such like things, thou dost but like him that administers wine to a man in a fever, or honey to a cholerick person, or meat to him that is troubled with the cholic, which do not strengthen, but destroy them. The less we have, the better it is, unless we desire but a little; and therefore it is of absolute necessity that we form to ourselves such strong principles as will moderate our desires, and make them reasonable.

But then let me tell you, in the second place, *That a good book, and a treatise of the principles of contentment, may be without us as well as any thing else.* We think that we have good reasons of being quiet, which will comfort us upon all occasions; but where are they? in our book? This is no more ours than our money that bought it, unless the book be in our heart. We must labour to write these truths on our souls, and turn them into the reason of our minds. *Things of faith we must make as if they were things of reason; and things of reason we must make as sensible as if they beat continually upon our eyes and ears.* Let us colour and die our souls with these notions, or else they will do us but little good. If this book lie by us, and not in us, it will be little better than waste paper; for it is one thing to have bread and wine in a cup-board, and another thing to have them in our body: When they are eaten and
drank,

drank, they turn into flesh and blood, and make us lusty and strong; but when they lie by us, we think indeed we have them, but they afford us no nourishment or refreshment at all. Even so it is in these things; if we inwardly digest them, and turn them, as it were, into the substance of our souls, they will make us of a lively complexion; but else we may be pale with fear, and pine away with grief; and it is not their fault, but our own. And as he that doth not eat when he should, may have no stomach when he is weak, but presently vomit up his food again, so he that minds not these things till he be sick of his troubles, and in great need of comfort, will find his soul, it is most likely, very impatient of the remedy; and it will be a trouble to him but to read that which will quiet him.

Thus I observe it was with a very great man, a person endowed with an extraordinary measure of wisdom, who rejected himself, in a time of sorrow, all those counsels that he had skilfully administered to others; Julius Scaliger, I mean, who, writing to a friend of his to comfort her in her mourning, beseeches her to remember how far it is from common prudence, "not to lay down that grief for our own sake, which we have taken up for the sake of another; and that it is not the part of a sound judgment to accuse the fates as if they had done us wrong, and to take a severe punishment for it upon ourselves. Consider also where is that person we weep for:

If in heaven, what need is there of our howlings? If in misery, why do we add loss to loss, evil to evil, and, because he is miserable against our will, make ourselves freely and willingly miserable? But this above all things I would have you keep in mind, that you have nothing which you have not received; and therefore you owe thanks, even now, for what you had, to him from whom you received it, and ought not to reproach him for calling home his own: For all the benefits bestowed on mortals are like all things here, frail, withering, and cannot last for ever; nay unsteady, inconstant, and never equal: If therefore we enjoy any of them, we must place it among our felicities that we were owners of it; and when, by the severe laws of the universe, it is snatched from us, we must refresh ourselves with the remembrance of it, as if it were present, and not vex and torment ourselves because of its absence." Many things like to these, and perhaps better, he saith, he could suggest if he thought it needful; and yet this very counsellor, I observe, when his turn came to weep, was strangely overcome with sorrow for the death of a little son of his, but a child of great hopes; he cries out lamentably, and bewails himself without measure, saying, *I lived in him, and in him I died. I know he is happy, and therefore I do not bewail him in myself, but myself in him, by whose fall I am fallen also. I say, I bewail myself, who die a new kind of way, and am killed by another's death.* And

And then reckoning up the arguments wherewith his friends studied to comfort him, the very same wherewith he thought he could comfort others, he despises them all, as not worth a straw, telling them, that they expressed indeed a great deal of humanity to him, but not much wisdom; for his loss was so incomparable, that there was no hope he should ever cease to lament it. In this I believe he found himself happily mistaken; for time, which ends all things, will end our grief, though we strive never so obstinately to hinder it. His proceeding is slow, as one speaks, but the effect is infallible. But we may learn by such examples as this, the necessity of concocting our own thoughts, and settling ourselves upon our own rules and prescriptions, otherwise we shall be in danger, as he pathetically expresses his misery, to celebrate the obsequies of our friends in a sadder manner than the Heathen did; for they sacrificed to their ghosts only with the blood of beasts, but we shall offer up to their memory all our counsels, and be at the charge of losing our very reason.

Meditate therefore seriously of what hath been said; think that you are not losers by your friends gains, and that there is no reason to be sorrowful when they are filled with joy. We love ourselves indeed better than we do them, and are troubled at our own loss, not at theirs; but then, if the loss be our own, we can tell better how to repair it. This is our comfort,

*A recapitulation
of the chief
things that have
been said.*

comfort, that it is in our own hands to ease ourselves, if we be the cause of our own trouble. Consider often, that it is as natural to die as it is to be born; that God gives us every thing upon this condition, that we should be content to give it up again when he pleases to call for it; that God is a loving Father, and doth every thing for the best; that he would have us love *him* more, when he leaves us nothing else to love; that nothing can be dismally sad, which, by his grace and our care, may be turned into joy; that we ought to turn our sorrow into care, lest there be something worse to sorrow for, even the sin of our immoderate sorrow; that we ought to live so, that we may comfort ourselves with hope we shall see our friends again that die in the Lord; that seeing we must die too, and others must weep for us, by our life we must leave them something to comfort them, in hope that we are better than if we were with them. We must often consider how much of our grief depends on mere fancy, and not on things. We were perhaps at a great distance from our friends while they lived, and did but seldom see them; the case is not much altered now that they are dead. If we have sustained a loss, we do but double it by losing our own quiet and comfort also; and yet there is more cause of thankfulness than of repining, both that we had them so long, and also that God hath taken away only them. Our grief at last must cease, and that which will end it then
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may end it now; or if it must end itself by its own weariness, it is a shame that religious reason cannot do more than mere length of time can do. It is but as we ourselves would have it, who would have been loth to have died first; or else it is as they would have it, who would have been loth to have outlived us, and been so sad as we make it necessary to be. They are not quite gone away, but only gone before, and by sorrow we may tread too fast upon their heels. Let us henceforth place our chiefest comfort in God; for if one be taken away, then so may another. There will be every day new matter of trouble; and unless we be better provided against it, we shall be every day miserable. This world is the place of sorrow; and therefore, seeing there are things enough to trouble us, let it not be our work to create trouble to ourselves. Trouble is a thing that will come without our call, but true joy will not spring up without ourselves. If any sorrow should oppress us, it must be for our sins; and when we mourn for them, let us be sorrowful we were no more thankful for such enjoyments as we have now lost. Let these tears also teach us to take off our affections from worldly things, all the pleasure of whose possession is scarce big enough to compensate the trouble of parting with them; and, above all, remember that Jesus died and entered into the grave as well as we, and that by his resurrection he hath opened the gate to immortal life, and is in
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glory at God's right hand, and expects your coming thither where he is, out of this calamitous place; and that, in the mean time, you should not disparage your hope in him, by impatience under the loss of any other thing: And then your wisdom to distinguish the value of this world from the next, and your religious fear to offend your merciful Father, and lose his blessing, by repining at what he doth, will undoubtedly preserve you from all inordinate and undutiful sorrow, be the cause of it never so great.

Especially if you consider, as the great person I mentioned before discourses, *That God takes care of all things, though not of all alike, because they are not all alike.* The degrees of providence are according to the degrees of things; he governs the affairs of beasts more loosely, those of men more strictly. "And among mankind he vouchsafes to take a special care of kings and princes, and terrestrial stars, from whom the tempest of war, or the serenity of peace flows down upon the people: But that supreme goodness holds nothing so dear as those that are in earnest good Christians. He will have kingdoms themselves serve their uses. He ordains nothing in which he hath not a particular respect to them; so that those things are for them which seem against them. That is an immoveable decree, *That all things shall turn to the good of those who truly love God.* Nor let it seem strange if he do not treat them delicately, but keep them
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under discipline; even this is part of his fatherly care, for he either purges them by sharp medicines, which prick the bowels, if in the crowd they have catched some infection, or he antidotes them by some wholesome, but bitter preservative, before a disease seize on them, or the soldier of God must be proved, that he and others see how he hath profited. Virtue is tried by difficulties; God always exacts such pains from the pious, and the greater from Christians, who, from the very banner or the cross, ought to understand their obligations. Their Captain's struggling through all manner of troubles dedicated this way to heaven. Why should not we courageously engage in the same warfare, being so sure of a noble reward if we overcome, and so sure to overcome if we do but fight? For he that is our rewarder is our helper. He holds forth a crown to us, and he furnishes us with weapons; he exposes none to the conflict, but whom he knows able to endure it, or whom he will make able; he can no more deny the help of his heavenly inspirations to those that heartily ask them, than a kind and rich father can deny bread to his hungry child. How many philosophers, how many of the lower sort in former times, subdued grief with less help? And shall we who neither want the use of reason, nor the example of former times, and besides, are sure of that peculiar mighty succour from above, turn our backs to any, though great calamity?"

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We shall never sure be guilty of such base cowardice, especially if in this, when grief for the loss of our friends assaults us, we can add to all other comforts this good hope: "That the soul of him or her, who, upon so many accounts, was most dear to us, hath begun to reap the sweetest fruits of its virtue, and to taste the promised reward of sincere piety. The last period of so many ages, which shall restore the whole of us to ourselves, that immense heap of good things, far beyond all we can think, all we can wish, doth not now appear to such a soul as it doth to us, a great way off, but near at hand, and just before its eyes. That which it hath now is so great, that it wants nothing, and yet that is much greater which it sees it shall have; and do not say but it might have come later thither. That person receives more, who in time receives more: It is a great happiness to be happy quickly."

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EXHORTATION

T O

Those who are shut up from our Society, and deprived of public Instruction.

It is thought fit to annex to this Treatise these two following Papers, printed in the time of the late plague, the latter of them being a consolatory Discourse, that hath great affinity with the argument of this book, and the former, because of its relation to the other, being not handsomely separable from it. Toward the conclusion also of the latter, there is something added for the further explication of the 91st psalm, which could be but briefly touched when it was crowd'd among so many other things into one sheet of paper.

Beloved,

IT is so natural to every one, when he is in distress, to think of those sins which he presently concludes have brought him into it, that I am willing to presume there is none

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of

of you but hath reflected on himself before this time, and asked his soul, *What have I done?* Affliction is the season for consideration, it is the mother of many wise thoughts and much knowledge, especially of mens selves, to whom they are too great strangers till that day comes. In a time then of such great calamity as this, when the hand of God presses you so sore, to suppose you to be without all serious reflections on your ways, would be to imagine you as hard as the stones. We cannot believe you are so insensible. Now that death presents itself so near, and looks you in the very face, it is not possible but that you begin to consider how you have lived, and what preparation you have made for another state. Now sure you ask yourselves these questions with some passion, *What have we done?* and, *What shall we do to be saved?* Nay, my charity carries me so far as to think, that, in such straits as these to which you are reduced, you have done a great deal more, and proceeded to make many resolutions of amendment. You have vowed to God, I persuade myself, that if he will spare your lives, you will forsake those sins which have made you so miserable, and live hereafter in a stricter observance of his holy commands. You are willing to receive your lives from his hands on these conditions; you ask them on no other terms but that they may be better employed for him, and desire him, I presume, to deal with

with you as you seriously mean to become new men.

These things therefore passing for granted, I will not fill up this little paper with earnest exhortations to repentance, for which the rod of God calls so loudly, but rather direct you to make it such a repentance as shall never be repented of; and awaken yourselves, I beseech you, to consider what I say. Sit down and pause a while as you go along, to urge every thing upon your hearts, and what is said here in brief, make long discourses of to yourselves, labouring at this present to supply the preacher's place.

1. And *first*, Since you are now looking into yourselves, I beseech you, search to the very bottom of your hearts; though it be a great way thither, yet God hath now given you time and leisure enough to descend into it. As near as you can, therefore, unravel all your life, that you may see what the whole course of it hath been. Reflect, I mean, not only on some sins that are nearer at hand, but look on those that are further off, and lie more out of your view. Lay yourselves naked, and examine yourselves all over, both without and within, that you may find out every thing which is offensive to God; else, I must tell you, this affliction will only make hypocrites, instead of producing good Christians. The fruit of it will be only a partial reformation, which in effect is none at all. Shall I assist you a little in this great affair?

Know then, that the sins which you are in search of are commonly, for more easy understanding's sake, comprehended under these three heads: 1st, Such as are directly against God. 2^d, Such as are an injury also to your neighbour. And, 3^d, Such as are against yourselves. Some of which likewise consist in doing what you ought not to have done, and others in not doing those things which you ought to have done.

And therefore, in your enquiry after the offences against the Majesty of God, you must consider such things as these: Have you not been wont to blaspheme the name of God and his Son? Is it not your custom to swear and curse, to deride religion, and to make a scoff of holy things? or, at least, have you not been very negligent in your thoughts of God? Have you used yourself to call to mind who made you? Have you spent any time in pondering his great love in sending his Son to you? Have you not resisted many motions of the Holy Ghost? Have you not omitted to worship God as you ought, by daily prayer, and giving him thanks? Have you constantly attended his public service? Have you not staid at home when you ought to have been in the house of God? Behold then, before you go any further, your sin in your punishment. You may not go thither if you would, whither when you might have gone, you would not. O consider how many happy opportunities have you let pass unregarded;

garded ; how many blessings have you received, and never minded from whence they came. How long have you lived, and yet been as without God in the world, carrying no fear of a supreme power in your mind, no love to the Father of your being, no grateful sense of the benefits which he doth you every moment ? For these things you ought to be ashamed and confounded. It ought to make you blush to lift up your eyes to heaven, when you reflect on these neglects ; for there is nothing so unnatural as this, to forget him that made you, that sustains you, that provides you with a world of good things continually both for soul and body.

And now when you turn your thoughts from hence, as soon as sorrow and grief will let you, to look upon the offences which may be committed against your neighbour, you will find them to be so many, that it will cost you some time to do no more than know them ; for as many persons as you are acquainted withal, or stand in relation unto, so many sins may arise by your injuries or neglects of them. Some of these persons, for example's sake, are your *equals* ; consider therefore, have you been always just in word and deed to them ? Have you defrauded no man ? Have you never slandered nor backbited your neighbours ? Have you not been a make-bate among them, and disturbed their peace ? Was it not your wont to pass the time in jeering of them, or passing rash censures and judgments

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upon

upon them? Is there no malice nor hatred in your hearts to any of them? Have you pardoned them when they wronged you? Do you not bear an old grudge to some or other? Are you not forgetful of benefits, and revengeful of injuries? Have you succoured, as you were able, those that were in need? Have you not been without compassion to the poor, and unmindful of those that were sick? All these things must be examined, and many more will present themselves to our thoughts, if you do seriously employ them to find out those faults that are to be amended.

And again you will see, if you look about you, that there are other persons who stand *above* you, requiring other regards than your *equals* do; and here it is much to be considered, whether you have dutifully carried yourselves to your natural parents; whether you have honoured the king, with your spiritual governors and pastors, as you ought; and whether your masters and all your betters have had their due respect. Have you not been irreverend in your behaviour or speeches to some of these? Have you not disobeyed their just commands, and contemned their orders? Have you not causelessly quarrelled with their injunctions, and found fault with their government? Nay, hath it not been your manner to revile them, and speak evil of them? Are you not ready to believe all the evil that is spoken by others,
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and to sit in judgment upon your governors? Do you not slight and undervalue their authority? Have you not mean thoughts of them, never considering that they are set by God over you? I doubt these are sins that have spread themselves far more than the plague; and therefore narrowly examine yourselves about them, that none of them may escape your notice.

And then cast your eyes on other persons that are *below* you, who may charge you, it is possible, with many sins more. Consider what care have you taken of your children, your servants, and all others who are committed to your charge, that they may want nothing that is needful either for their souls or bodies? Have you made a conscience to instruct them in their duty, or to send them to be instructed? I cannot instance in all particulars, unless I should write a book, and therefore I desire those who are parents only to enquire about this one thing which is of great moment: Have you put your children in mind often of the vow they made in baptism? Do you remember them of their promise, to forsake the devil and all his works, and to keep God's holy will and commandments? Do you tell them that God hath taken them to be his children, and that they may not therefore do as they list, but as he would have them? Do you teach them the catechism which is appointed for their instruction, and take care they come to him that hath

hath the cure of souls among you, when it is required, there reverently to receive his admonition? I fear these things are too much neglected, if not despised, or else we should see Christian people in better condition. If any of you therefore intend now to make one good Christian, let him call himself to an account in this particular.

You see, my brethren, already, that it is a very serious business to amend, seeing there are so many things to be set in order; and yet you have not heard all that you have to do, if you design a reformation; for you are to consider how you have respected yourselves to whom there is a great reverence due, and whom many things do very much misbecome: As for example, Is it fit for a rational creature to mind nothing else but getting of wealth, which he must so shortly leave? Hath he nothing else to care for but what he shall eat, and what he shall drink, and wherewithal he shall be clothed? Is it seemly for him to wallow in drink, to burn with lust and filthy desires? How doth he look when he is full of wrath, and transported by his choler? Is he not quite transformed? Doth he not seem to be beside himself? Examine yourselves then in these things, in matters of temperance, of chastity, of meekness, of patience, of heavenly-mindedness, and such like; and think you are not yourselves till you be reclaimed from the sottish vice of drinking and tippling; from beastly uncleanness; from fury and rage; which

which are no less brutish; nay, from earthly-mindedness and the love of money, which is a very gross stupidity.

But I see it will not consist with the brevity I design to say any more on this head, but the rest must be left to your own conscience; only let me briefly note *two* benefits which you will receive by an impartial sober weighing of what hath been said. *First*, You will see that it is a work of time and pains to amend so many things as you may find amiss, and therefore will require not only your present, but your future endeavours; especially if you consider, that in all the cases I have mentioned there are these things likewise to be examined and pondered: The frequency of those sins; the delight you took in them; the expence of time and money they put you to; the degree of boldness and shamelessness; the scandal they brought along with them; the dishonour they did to religion, to holy-days and holy things; the many reproofs and checks they were against; with all the vows and resolutions which you broke that you might commit them. If these things, I say, be weighed, you will not easily believe yourselves, if you should fancy that the business is already done, which, I suppose, was but begun together with this affliction that is upon you. And now I mention your affliction: It gives a fit occasion for the *second* note which I would have you make, *viz.* That your punishment is a great deal less than you deserve; that

that you have not received so many stripes as you have committed offences. Here being such a vast number of sins which you may find yourselves guilty of, it will make you cry out, if you be touched with any pious sense, *It is of the Lord's mercies that we are not consumed. Why doth a living man complain, a man for the punishment of his sins?* There is no reason that we should repine under his afflicting hand, but rather bless his goodness, that we are not in a far more lamentable condition.

2. And that you may not be more miserable, nor after severer strokes here fall into everlasting condemnation, I beseech you, as you love your souls, stir them up by the grace of God to a thorough and speedy reformation in every particular, wherein you must charge yourselves to have done amiss. You see your work; do not go about it with a dull and an heavy heart, but with earnestness, with zeal and fervour of spirit, as those who are infinitely concerned in it. The danger you are in sure will awaken you; the judgments of God which hang over your heads will chase away all sloth and laziness, and especially the sad sense of your former neglects will make you give all diligence, that this business may not miscarry in your hands: Which that it may not,

3. I beseech you, in the next place, that your purposes of reformation, which I hope you are now forming, may proceed upon a right

right ground, and flow from a ſound and laſting principle of obedience, viz. not merely from the fear and dread of God's preſent judgments, but from a true fear of himſelf, and a reverend regard to his ſovereign authority; not merely that you may now eſcape out of his hands, and ſave your lives, but that you may be really his friends and live to him. If your reſolutions take their beginning from the heavy ſtroke which is upon you, yet they muſt take their growth and confirmation from the conſideration of the cauſe of it, which is nothing elſe but your ſins againſt God. Theſe you muſt hate more than the plague itſelf. You muſt purpoſe to amend out of an abhorrence you have to all diſobedience againſt his Majeſty; out of a love you bear to his bleſſed nature and holy will; out of a ſenſe he is our Lord and Governor; that all his laws are juſt and good; that he is your chief good and laſt end, in agreement with whom only you can be happy. For if it be nothing elſe but the preſent calamities which awake you, when they are gone, you will fall aſleep, and be ſecure in your ſins again: But the fear and the love of God will always inſpire you to do well, and they will never let you return to folly any more. Thoſe will alſo make you entire in your obedience; they are an univerſal cauſe of all virtue; they will not ſuffer you to be partial in your duty, but thoroughly inſtruct you to every good work. And here I beſeech you again to have a reſpect to all God's commandments,

mandments, for it can never be too often remembered. Place not your amendment only in increasing your devotion, but in bettering your manners. *This is the damning hypocrisy of this age, that it slights all good morality, and spends its zeal only in matters of worship and devotion.*

4. And now I have but one request more to make to you, which you will easily grant, if the foregoing be entertained; it is this: If God be pleased to restore you to your liberty again, which we continually pray for, be sure to make good the vows which now are upon you: Let it be seen, that indeed the love of God and religion is in your hearts, and that your purposes are not the fruit of a present passion. Cannot you remember that you have made many promises to God before now, which were never performed? Hath not a sickness or a sermon begot some resolutions which all vanished away? O search, I beseech you, if you love your eternal life, after the cause of this falseness, for it will betray your purposes again. Was it not because you did not thoroughly hate the sin which you promised to leave? Was it not because a right sense of God and goodness had not settled itself in your minds? Did not your disaffection to sin arise only because the temptation was gone? Was not your appetite then surfeited and sick, which in time recovered itself? Then just so it will be hereafter when you go abroad again. You will renew your friendship with your evil courses,
unless

unless you have some good principles in you stronger than all your sinful appetites, and than all the solicitations of the world.

If you mean, therefore, to be as good as your word, you see it is of absolute necessity to settle some firm unalterable principle of new obedience in your soul; the former advice must be diligently heeded, unless you intend to lose all your labour, and so must these also that follow :

1. The better to assure your future obedience, I wish you to make some experiment upon yourselves while you remain within doors. There are some things that can be done at this very time; let us see you perform them, if you would have us believe that you mean to amend. Cannot you now be patient, and not think hardly of God or men? Cannot you bless God for this affliction, and pray that it may do you good? Cannot you spend your time very much in meditation, in prayer, and in examining yourselves? Cannot you seriously desire the prayers of good people for you? Cannot you reform that vain and evil communication, which we hear many of you entertain at your windows with idle and loose people, that are not at all affected with the judgments of God upon the land? If you will not do these, never believe any of the promises you make of amendment in all the rest.

2. And then I intreat you to resolve, by the grace of God, to continue those holy exercises of prayer, meditation, and examining
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yourselfes,

yourselves, when you come abroad again, in order to make you perform the other parts of your duty; they are not all religion, as men foolishly think; but they are the helps and means to bring us to the practice of all that God commands; therefore be sure you spend some part of every day in calling to mind your purposes, and the grounds or reasons on which they were made. Put yourselves in mind of God, of your dependence on him, and of the love and duty you owe him: Earnestly beseech him, for Jesus his sake, to assist you with the grace of his Holy Spirit, that you may keep your word; and take an account of your performance as often as you can; and let me take the liberty to tell you, it is easy here to read your sin in your present chastisement. You have not loved to be retired, and so God shuts you up whether you will or no. Shut up yourself therefore hereafter in secret, get aside from all company, and be alone with yourselves and God, if you mean to be saved. You have complained, it is like, in times past, that you had no time to spare from your necessary occasions; behold now God hath taken away this objection from this busy city; now they have leisure enough who would find none before; now he hath left them nothing else to do but to consider their ways. Their trades stood lately in their way to heaven; they could not pass thither through their shops; and so now he hath shut up their shop-doors, and removed their trade from them; he hath
made

made room now for religion, which could find no place a little while ago; he would let that into their houses and hearts which was barred out by innumerable employments. He seems to bid them now be wise merchants for better things, and to follow a traffic with heaven, which they would have no commerce withal before. This if our people will not see, they must die, I think, of incurable blindness: And let all those whose eyes are opened have a care to amend this great, this first fault, which makes so many others.

3. To which let this request be also added, that you would all remember to confirm your resolutions, by frequent and reverend receiving the sacrament of the Lord's Supper; a duty too much neglected, though it be instituted on purpose for a remembrance of Christ's love in giving his life for us, than which there is nothing more powerful to move our hearts to all love and obedience. This every little business in the world can put by; for this men can find no time; and so their resolutions are starved, and die for want of so good nourishment as this holy feast would afford them. If then you would have them maintained in life, do not deny your souls the benefit of this divine food, but take all opportunities to refresh and strengthen them therewith.

4. It would be of great use also if you would often seriously reflect upon the indulgence of God in sparing your lives, when so

many thousands were every week cut off. Cast your eyes back upon this mournful time, and think, why was not my grave digged among the rest? You cannot imagine the mercy of God hath so mean an end as to continue you here only to eat and drink, to get wealth, and enjoy the rest of the pleasures of the flesh. The world is in no such need of you, that you should stay only to take up a room in it; it would still be full enough if you were gone. Your living when others are dead is of no consequence, unless it be to prepare for a better life. Use it therefore for that end, and think that you are delivered to glorify your Creator by new obedience.

5. I should have desired you withal often to think of death, and not to look upon it as a great way off, because you have escaped this stroke; it may lie in ambush for you in another place; and therefore you are to expect that every where, which waits for you nobody knows where.

6. And lastly, I should have commended to your most serious meditation, the promises of the life to come, beseeching you not to lose so great a good, for want of persevering a few days longer in that good mind wherein you now find yourselves by the grace of God.

But then I should leave no room for a few words to all truly pious souls, who may lie under this calamity as well as others: To you at last, O dear friends, this short
discourse

discourſe addreſſes itſelf; and though I know you will not think yourſelves unconcerned in all that hath been ſaid, but find ſomething either to be amended or completed in you, yet the promiſes of eternal life, juſt now mentioned, ſeem above all other things to offer themſelves as moſt proper for your thoughts at this ſeaſon; the hope of this will be your greateſt comfort in this affliction; this will ſupport you, and make you to rejoice in the miſt of tribulation. What though you have the common portion of others in this preſent time, ſince you have a great deal better prepared for you hereafter? Nay, what though you be now excluded from external communion with the people of God? The time is coming when you ſhall enter into a moſt happy fellowſhip, from which there will be no ſeparation; do not therefore faint under this affliction, nor be weary when you are corrected: Humbly ſubmit yourſelf to your heavenly Father; reſign yourſelf into the hands of his wiſe love, that he may diſpoſe of you as he pleaſes; believe firmly that he is good, even when he ſmites, and think, that he who will give you eternal life would not deny you a leſs thing if he ſaw it beſt. Remember the patience of Job, or rather ſet before your eyes the example of our bleſſed Saviour, *who was made perfect by ſufferings*; think that he pities you, and that withal he looks upon you to ſee how you will now behave yourſelf. Let him behold a ſoul meek,

contented, courageous, rejoicing always; for there is not a more lovely spectacle that he can be presented withal; and let him see your belief of his gospel so strong and lively, that you do not tremble to pass through that gate which he hath entered before you. Follow him chearfully to the grave itself. Remember that he hath overcome death, that king of terrors, that he hath despoiled it of all its power, and made it innocent to his followers. Let it not affright you therefore, but look upon it as a necessary passage to a better life: Welcome it as a friend, and do not take it any longer for an enemy; receive it with such a countenance, as if you believed it to be a messenger sent to fetch you home to your father's house. In these good thoughts I leave you, and heartily commit you to the love and care of our dearest Lord, beseeching you, now that our public instructions cannot reach you, this private message may be embraced with as much affection as it is sent to you; and beseeching him also, that you may be as strongly moved to a speedy consideration of these things, as I was to the writing of them, for the use of those souls that are committed to my charge. *Amen.*

August 19th 1665.



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CONSOLATORY DISCOURSE,

Perfuading to a chearful Trust in God
in Times of Trouble and Danger.

THE face of things is now so calamitous, and there is so much sadness discovers itself in the looks of all those who are serious and affected with our present miseries, that it seems as great a deed of charity to send some comfort to them, as to call the careless world to repentance. There hath not a week of late passed, but we are told in the bills of mortality, that some are dead of *grief*. The weight of many mens sorrows is so great, that it sinks them into their graves; and they that are not yet so heavily oppressed, yet grone under their burdens, and we hear every day some or other that are ready to faint, by reason of the anguish of their spirits. We have some hopes indeed, that the number is not very great who are so sorely distressed, but yet there is a general damp, I observe, upon the better sort of souls, and there are many things concur to cast a cloud

cloud over their faces: Some are very heavy for the loss of their friends, and others for the fear of that loss. It afflicts some to see such a decay of trade, and others begin to have apprehensions of poverty, and think it is possible they may fall into want. We see men startled very much to find the burials swelled to such an height the week that is passed, and again it affrights them to think of the sum that this week current may mount them unto. Most men are possessed with a fear of death, which now surrounds them on all sides, and others that have been free from those terrors, yet are in some dread of that kind of death that domineers among us: Insomuch that they are very numerous, methinks, whose very aspects beg for some consolation. We can cast our eye no where but we behold some or other imploring our help, and craving something that may brighten their countenances, by reviving and chearing their drooping spirits. That is the errand of this little paper, which it came into my mind, upon these considerations, to send after a former sheet, that all those who truly repent them of their sins, and apply their thoughts and endeavours to amend their lives, may not make their lives a burden to them, by fears or cares, or grief, or any other of those troublesome passions which we are apt to be haunted withal.

Now though there be many particular supports which are easy to be produced for mens relief, under every one of those evils-which
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are the cause of their complaints, yet this discourse being confined to so small a compass as a sheet, it will be best to direct you to one remedy for all diseases, especially considering that one medicine will be better remembered than a great many, that the application and use of it also will be more easy; and that the mind being fixed in one point, it will be the less subject to distraction by a multitude of thoughts. And when I cast mine eye upon the holy books, to find that which may be most proper for every man's case, I can see nothing so much spoken of, nothing so much magnified and applauded, for a present cure of all troubles, as *trusting in God*. Our fathers trusted in thee, (saith the prophet in that mournful Psalm xxii. 4, 5.) *they trusted and thou didst deliver them; they cried unto thee and were delivered; they trusted in thee, and were not confounded*. Here you have the practice and experience of ancient times, which are a direction to us in like cases. You have here so approved a remedy, and which this divine writer thought so safe, that he resolved to take no other course in a time of such contagion as this is; for having observed, that he who flies to the most High as his sanctuary, *abides under the shadow of the Almighty*, he determines to seek for no other comfort or security, but thus concludes with himself: *I will say of the Lord, he is my refuge and my fortress, my God, in him I will trust*, Psalm xci. 1, 2.

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Let us see then of what this famous and so much tried remedy may consist; let us search of what an antidote so powerful is compounded. If it be such an universal medicine, it concerns us very much to be well acquainted with it, that we may not mistake in the making of it, either by leaving out or putting in of any thing which may spoil its efficacy; and, to say the truth, it is a very plain and simple thing, which will not torture your wits to comprehend. This is the beginning of your comfort, that there is nothing in it but what is vulgarly known, if it were but as well followed and put in use; it is only to behave ourselves towards God, as we do to one of our good neighbours, of whose skill and fidelity we have assurance, and the business is done.

1. *First* then, if an honest man give us his word for the performance of any thing we desire of him, on this we rely as our security, demanding no other, from whence we are said to trust that person; which directs us, if we will place our confidence in God, to be thoroughly persuaded of the truth of all that he hath promised, resting assured, that it shall certainly be fulfilled. Is there nothing that God hath given us his word for? Doth he not stand at all engaged to us? Can we find nothing upon record that he hath said for our comfort and support in this world of sorrows? Turn over the leaves of that book, which is deservedly called the book of God, and you will see

see that he hath tied himself unto us for the performance of several things that highly import us, not only by his word, but by his oath. He hath testified his singular care of the happiness of the world; he hath shewn the great desire he hath that his creatures should live in good comfort, and not be miserable, in that he hath not only said, but sworn that he will do them good. He hath assured us in a more solemn manner than could be desired, that he will provide for us; that he will give us a competency of these worldly goods; that he will never leave us nor forsake us; that he will be our support and comforter in all afflictions; that he will strengthen us on a bed of languishing, and make all our beds in our sickness; that he will lay no more upon us than we shall be able to bear; and that all things shall work together for good to those that love him. Of which promises you must no more doubt, than if it were in your own power to bestow these blessings on yourselves. And is all this nothing, think you, to cheer a man's heart? Is there no virtue in these words, if stedfastly believed, to raise up your sinking spirits? Will it give you no joy to think that you are so sure to be under the care of God? You would have had him promised you perhaps, that you shall never be sick, or that you shall not be sick of any contagious disease; or that you shall have long life, or come to great riches and honours, without which you cannot be content: Poor fools, he hath promised you far nobler

nobler enjoyments, and would not have you set your hearts on things of so low concernment. Besides those that I have mentioned, there are *three* most remarkable things which he hath passed his word and faith for, which, if you believe, I shall soon give you satisfaction in the lesser matters, of which you are so desirous. *First*, He hath promised forgiveness of sins, if you heartily amend; an inestimable favour, and which imports us more than to be well, to be rich, or to enjoy all the pleasures on earth; for they are in truth no pleasures, whensoever a man thinks of damnation at the last. *Secondly*, he hath promised the gift of the Holy Ghost to help and sustain us, to comfort and chear us, to guide and conduct us in our way to the *third* thing that he hath assured us of, and that is, eternal life to reward our piety, our fidelity, our patience and adherence to him. This St John hath set a mark upon, as the most illustrious of all other, saying, *This is the promise that he hath promised us, even eternal life*, 1 Epistle, ii. 25. as if he would have us fix our eyes on this above all other things, and have us to think, that if God hath not said so much concerning temporal enjoyments as we desire, the reason is, because his word is a thing which it is fit his Majesty should pass in matters of more moment, and of which there might be greater doubt: And truly these things which I have named are such, that if we can believe them upon his word, we may well trust him for all the rest without his word; for who
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can think that he who will give us heaven, will deny us any thing that is fit for us upon the earth? or who can be such an idiot as to imagine, that he who is so liberal as to bestow eternal life, will be sparing of a long life to us here, if he judge it most convenient? And that will bring me to the *second* thing, which is,

2. To direct you to place a confidence in God, that he will give you whatsoever is best for you, though it be not promised. It is a great imperfection, and robs men of much comfort, not to be able to rely on God, unless they have his word for every thing. Is not the *nature* of God, think you, as great a security to us as that can be? Truly they that understand things, judge it to be rather greater, because it is that which gives credit to his word. Why do you believe, I beseech you, what God saith? Is it not because you know his truth and goodness to be so unspotted, that he cannot possibly deceive you? Let us then be of good cheer; from hence we may derive our comfort, as well as from any thing else; nay, this is the very original and fountain of all our consolation and support, that God is of such a nature, that he delights in the welfare and contentment of his creatures. From this we may fetch as much joy as we please; we need not doubt to conclude from hence, that we shall have all that is good for us, though there were not one word said of it; and he is neither good nor wise that

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will

will desire more, and not rest himself contented in this persuasion. Let us have recourse, if you please, to our dealings one with another, for by them I told you we should best understand what it is to trust in God. Do we never repose a confidence in an excellent person, unless he gives us his word or his bond? Are there not some men, of whom we have such an high opinion, that we readily deposit our money, our jewels, our deeds, or any thing else in their hands, and never so much as ask them to give us their promise that they will safely keep them for us? Why do we think it strange then to depend on God in this manner? Why do we not think that we have assurance enough from the absolute perfection of God's nature, that it shall go well with us? What is the matter that we cannot be satisfied without he pass his word, and that we are not confident in himself, that we shall want no good thing? In my poor judgment, this is rather to trust in God than the other; I mean, he is more properly said to trust in God, who persuades himself that he is so good as to give him all things needful, though not particularly promised, than he that relies only on his word; for this latter is rather to be called *faith* than *trust*; between which two there seems to be this difference, that *faith* hath respect only to the word of God, to what he saith and expresses; but *trust* goes further, and hath respect also to God himself; it looks not only at what he is engaged

gaged to do, but at what he is inclined to do for us. Conclude therefore with the Psalmist, and pronounce it in a joyful and triumphant manner, Psalm lxxxiv. 11, 12. *The Lord God is a sun and a shield: The Lord will give grace and glory; and no good thing will he withhold from them that walk uprightly. O Lord God of hosts, blessed is the man that trusteth in thee.* He doth not envy any of his blessings to us; he is as free of his favours as the sun is of his beams; he is no more backward and unwilling to do us any good, than that great lamp of heaven, which is as it were his visible image, is to impart its light and heat to the world; and therefore he is in a blessed condition that trusts in God; he hath united himself by that means to the very fountain and source of all good things, and so cannot fail to enjoy in every condition that which is most profitable for him, be it health, be it riches, be it long life, which we think is best for us; if God think so too, we may resolve his bounty will not let us want it, but certainly bestow it upon us. I shall stay till anon to ask you, if you can find no comfort in this persuasion, and now proceed to tell you in the *third place*, that, in order to your full content,

3. You must, in this confidence, commit yourselves to his good Providence, that he may dispose of you as he pleases. If you verily believe that God will have a care of you, then you cannot choose but yield up yourself

and all you have to his wise goodness, desiring that every thing may be as he, not as you will; for doth not he that trusts in another, whether in his word, or his virtue, leave any thing with him, and deposit it in his hands? Doth he not rest assured that it will be safe, that he will dispose of it as shall be most fitting, or that he will improve it for his benefit? Do we not see that he ceases to trouble himself any further, when he hath once secured his goods in this man's keeping; that he casts away all care, that he is not possessed with fears, but faith, as we must do of God, *I know whom I have trusted?* You do vainly then pretend to trust in the Father of mercies, and as vainly hope for any contentment, if you do not thus resign up yourselves and all your concernments unto him, being fully satisfied that he will do what is most conducive to your good. This is the confidence that he expects we will repose in him, if we take him for our friend; and whatsoever men of fancy may persuade themselves, this is a nobler degree of trust in God, than to have the particular confidence, which they so eagerly aspire unto, that he will do this or that. This, in truth, puts the most honour upon him, when we relinquish our own particular desires, and refer all to his will. This is the most certain mark of our believing him to be what he is, when we dare thus leave ourselves entirely to him, that he may do as he pleases with us. The times are now very sickly, we are all in great danger, and
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know not to what remedies we should fly: Death hath fetched away so many round about us, that we may fear he will come for us next. If we will now act the part of good Christians, or if we will have any constant comfort, we must all say, as David doth, *What time I am afraid, I will trust in thee.* Let us now refer all to God, who knows best what use he hath for his creatures, and where it is most fit to bestow them, either in this world or in the other. Let us be confident he will dispose us there where it is most necessary, and best for us to be; and in this confidence we shall find abundant satisfaction, both in this and all other things that trouble us; it will keep us in perfect peace thus to stay our minds on him. Nay, I think fit to add, that if there be any way to have that which we are naturally inclined to wish, be it health, or plenty, or any thing else, this is it: For doth not a person that is perfectly without any conditions intrusted by us, think himself more engaged and concerned to dispose of what we leave with him, not only to our advantage, but as near as may be to our heart's desire? Do not think then that God is so unkind, that he loves to cross us in that which we are inclined to ask, after we have submitted it wholly to him? Believe that he will deal very tenderly with those who have such an high esteem of him, that they ask nothing but that he will do, as seems good in his eyes; he hath a greater care of those mens goods than any others; he is more engaged

to them, if we may speak in our common phrase, and they shall see he will deal very well with them: He is much pleased that they leave all to his wisdom, and therefore will not fail to let them fare the better, for not interposing their own particular desires. But if we will be taking upon us to prescribe to him what course he shall take, if we behave ourselves as if we should be undone, unless things go in that one way which we determine, and therefore are always solicitously intreating him for this and that which we fancy nearly concerns our worldly estate, then we disoblige him very much; it is a sign we would take things out of his management if we could, and be glad to have the ordering of affairs in our own power; it shews that we are loth to trust him, and that we suspect his wisdom and goodness, or at least that we have no such feeling of them, but that we had rather rely upon our own skill and love to ourselves. Now how can this choose but render our condition as unsecure as it will make it uncomfortable? We can never have any settled peace, unless we quietly commit ourselves to God; nor can we hope for any safety at all, which is furthest off from those who so little esteem his will, that they prefer their own before it. Away, therefore, with all your cares, if you would be happy, and cast them upon him, for he careth for you, 1 *Pet.* v. 7. Throw them entirely upon him; for it is his business to govern the world, and not yours. Let him see you rest yourselves
with

with as composed a spirit on his Providence, as if it were in your own hands to do what you list. This is the only way to please him; and you will never sure be pleased yourselves, unless you think that he is so too.

4. And now, having thus cast your care upon him, it must be your care to *walk uprightly* before him; for from such persons, you heard, he will with-hold no good thing. It is no part of your work, indeed, to busy your thoughts about future events; but there is something else that lies upon you, which is to do what God at present bids you, that so you may be always qualified for his favours. This is not only a necessary concomitant of our trusting in God, but a part of it. We must *commit our souls, or lives, to him in well-doing, as into the hands of a faithful Creator*, 1 Pet. iv. 19. We must *trust in the Lord, and do good; so shall we dwell in the land, and verily we shall be fed*, Psa. xxxvii. 3. Great heed must be taken that you leave not out this ingredient, as I may call it, of *doing good*, when you are forming your trust in God; for the remedy will be quite spoiled if this be wanting; for have you not seen, that to trust in God, is to take his word, to believe that he saith true, whatsoever it be that he speaks? Now how solemnly hath he told you, that his face is against them that do evil, to cut off the remembrance of them from the earth; that the way of the ungodly shall be turned upside down; that the wicked shall fall into mischief? And therefore

therefore must you not be persuaded, that there is no way to be happy in this world, or in the other, but by following of his counsels, and obeying his commands? If you trust God, you must necessarily govern yourselves by this belief. If you give any credit to him, you must observe those rules whereby he would have you to live; and you must resolve that he hath no confidence in God, who hopes for his blessing in those ways which he hath said shall not prosper; no, he confides in his own bold fancy and presumptuous thoughts; he contradicts God, and gives him the lie; he saith, in effect, that he will not trust his word, which hath expressly told us, that *he who walks uprightly shall be saved; but he that is perverse in his ways shall fall at once*, Prov. xxviii. 18. You must live soberly, righteously and godly in the world, if you will have any comfort. You must walk with God, if you will be under his shadow. When you run away from him, you fly from your shield, and lose your confidence of his protection. In evil ways you are insecure, and there the angel of death is most like to meet you. *But let all those that put their trust in God rejoice, and let them ever shout for joy. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield*, Psalm v. 11, 12. Where the *righteous*, you may observe, and they that *put their trust in God*, are the very same men, and the only persons that can rejoice, and expect

pect that he will defend them from all that will prove hurtful to them.

Thus I have briefly shewn you of what this ancient and divine remedy doth consist. All that remains is to reflect and consider if there be not both great cause thus to trust in God, and also such great comfort in so doing, that a man may shout for joy, as you heard the Psalmist just now express it.

As for the cause, there are so many grounds of our confidence, as there are perfections in God; his goodness is so great, that he delights in our happiness; his wisdom is so great, that he cannot mistake, nor make any choice of that for us which is pernicious; his power is so great, that as nothing can come to pass without his leave, so nothing can be hindered which his wisdom and goodness will have done; he is faithful and just also, and cannot but make good his word; and besides, he is so immutable, that he always governs the world by the same eternal rules, and gives us thereby the same hopes in him that good men have ever had.

Why do we not rejoice in God then as well as they? What comfort would you have that is not here to be found? Are good hopes in the immortal only wise God, nothing worth? Or, can they give but feeble support to those that are owners of them? If they can do any thing, you see plainly there is great cause for them, and greater than for many other things; they are secured so many ways, that
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it is manifest God would not have us want the comfort of them. The power of God, for example's sake, may make you fear him, and there is great reason for it; but it will not produce love to him; on the other side, the goodness of God will make you love him; but it doth not so easily produce fear. These affections grow, as it were, on single roots; and that which bears the one doth not bear the other; but as for trust in God, that grows upon them both. The power of God will make us confide in him as well as his goodness; and besides, the wisdom, the justice, the faithfulness, and the eternity of God, give strength and force unto our confidence. All these are apt to beget in us assurance of good from him; so that if that be of any moment to our support and consolation, we cannot well be without them.

And verily it is of exceeding great consequence; the comfort that it gives is infinite, and cannot be limited; it extends itself to all things, to every case and condition of life: There is no evil which threatens us in this world, but it can help and arm us against the assaults of it; it cuts off all the matter of our trouble: We need not fear any thing; we need not be careful for any thing; we need not torment ourselves with restless desires; and there is no cause that we should be wounded with any grief and sorrow. We have nothing left us to do, but only to rejoice always, because we are in his hands who *exerciseth loving kindness*

ness, judgment and righteousness in the earth; and protests, that in these things he delights, Jer. ix. 24. In this we may glory and make our boast; this may justly fill us with joy and gladness, which are the only passions that this trust leaves in possession of the heart. We may say continually, *Let the Lord be magnified, which hath pleasure in the prosperity of his servants.* There is nothing can fall out in which we may not rest exceedingly satisfied; we may welcome any thing with a pleasant countenance, because it is the appointment of our loving Father, to whose care we have left the ordering of all that belongs to us. It is impossible any thing should come to us, unless the goodness of God be first consulted. No plague, for instance, can smite us, but Almighty power must first give way. There cannot the least thing which we call evil so much as touch us, but infinite wisdom must consent unto it. And who would be troubled if these shall bid poverty, or sickness, or the loss of friends, or death itself go to him? Where is his wit that would bid them stay away, when God commands them to come? Will any man that is advised take it ill, that that is done which the infinite wisdom and goodness appoints? Will he desire any thing should be otherwise than as that shall direct? What contentment could a man take in a place, if it were possible to stay in it, against the will and pleasure of heaven? Or to what purpose is it, to wish to remain any longer here, when
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the Sovereign of the world would remove us to another and a better country? No, we should say chearfully, The will of the Lord be done; it is the Lord, let him do as seems good in his sight; now Lord, will thy servant depart in peace; we will come, now that thou callest us; thou art good, and thou dost good; and therefore we will readily follow thee, though thou ledest us to the grave.

I know indeed that there are many who would be glad if I could say something else unto them, and who would rejoice more than I doubt they will do in this discourse, if I could give them ground to believe that they shall certainly be preserved by confidence in God, from the infection that is abroad. This is the thing which they look for. They are much in love with life, and so they would think themselves happy if they could be assured they shall not lose it. They would fain have us to put this confidence into their minds, by putting it into the nature of trust in God; it is worth little, they imagine, if this persuasion be not intermixed with it; and if the 91st psalm be not thus expounded, they can take but small comfort in the reading of it.

But as I am loth to deceive any body, so I would not willingly have men deceive themselves by misunderstanding that and other places of holy writ; I would not have them be more bold than truly confident, the effect of which will be this, that they must needs be extremely troubled and confounded when they find themselves

themselves confuted by death. Some indeed of these bold believers may escape, and so they would without this confidence; but others of them may die, and then consider what an amazement it will be to meet with a disappointment: For, I beseech you, have not all ages taught us, that good men die as well as others by pestilential breaths? Not so many indeed as of the rest, because there are not so many of them to die; they are but thinly scattered in the world, and therefore at no time can there as many fall of them as of the bad. But yet, I say, do not some of them feel this stroke of God? Will he condemn all those for wicked, or such as had no trust in God, who have perished in this great mortality? It is no good sign that you shall be safe, if you be so uncharitable; for you ought not so much as to conclude, that they were all defective in this duty of confiding in the Almighty; and yet there is no avoiding it, but you must say one of these two things, either that there is no ground for this absolute confidence of being preserved, or that all those whose lives were not preserved, did not do their duty in relying upon this promise of God, as some take it to be, for their safety. If you will not condemn them, then you must condemn these arrogant pretences and high confidences which limit God to mens own desires.

But what shall we say then to the words of the Psalmist, you will ask? Are not they

they a promise from God, that all such as will trust themselves with him shall be secured? Do they not tell us, that a man so qualified shall see ten thousand fall about him, and he escape? *Pf. xci. 7.*

I answer, No, they are not a promise made to us by God, but rather a kind of promise which the Psalmist makes to himself, of safety and protection in time to come, grounded upon the experience of what God had done for him already. The experiment which he had newly made of the successfulness of this course, to fly to God by an humble faith, and resignation to him, raised him to a hope in his goodness for the future, that, by the same means, he should still be preserved. This will be better understood, if the occasion of the psalm be marked. Many of the Hebrews indeed think it was penned by Moses, as the foregoing psalm was, upon occasion of the plague in the wilderness; but it is more probable that it was writ by David in the time of that great plague, when the Angel of the Lord slew 70,000 in so small a space of time, according to Josephus, as between the morning and the next noon. Upon this the good King, as you read in the story, *Chron. xxi. 16, 17.* and the Elders of Israel, betook themselves to God by prayer, humiliation and repentance, which had such success, that, just as the Angel was coming to smite the citizens of Jerusalem, the stroke was diverted, and the plague stayed; though a thousand

land had fallen on one side, and ten thousand on the other, yet that place was taken into the protection of the Almighty, and no execution being done there, it remained an eminent instance of the powerfulness of this remedy, and obedient faith in God; whereupon the Psalmist, full of joy in so happy a success, resolves that he will for ever take this course, and proclaims it to all succeeding times, as the best remedy against infection, to take sanctuary in God, nothing doubting of his protection, if there be the same reason for it that then there was. He observing, I say, that the man who dwells in the secret place of the most High, ver. 1. (i. e. who takes sanctuary in God by repentance, reformation, ardent prayer, and committing himself to his providence), abides under his shadow, that is, is remarkably defended by him, determines thus with himself in the second verse *I will say of the Lord, i. e. to himself he resolves to speak thus on all occasions, He is my refuge and my fortress, my God, in whom I will trust. Surely he shall deliver thee,* speaking still to himself, *from the snare of the fowler, and from the noisome pestilence; i. e. from all unseen dangers that are most unavoidable. Never doubt of his protection for the time to come, who hath so miraculously preserved thee of late; He will cover thee with his feathers, and under his wings thou shalt trust. Thou shalt not be afraid for the terror by night, &c. A thousand shall fall at thy side, &c. But no evil shall befall thee, neither shall*

any plague come nigh thy dwelling. For he shall give his Angels charge over thee, to keep thee in all thy ways. And so forward, till you come to the 14th verse, he expresse his hope in God, where, as if he heard the charge that God gave his Angels concerning him, to see that no hurt came to him, he concludes in a pious rapture, ver. 14, 15, 16. with the words of God to them: *Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble, I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.* The rest of the psalm, I say, till you come to the *three last verses*, are not spoken directly to others, but only to himself; they are not the words of God to David, but David's own words to himself, to encourage his heart to confide in God; which when he hath ended, then, at the 14th verse, I observe the person is changed; and, in that heat of divine inspiration wherein he was, he conceives God himself speaking to the Angels, and telling them, that he resolves they shall take a particular care of David, whom he would preserve a long time, being of so great use to his people, and a type also of the Messiah, from all the mischief that evil men or evil spirits might design and contrive against him. This, I make no question, is the scope of the holy writer; but as for ourselves, we have no inspiration, nor are these words spoken
unto

unto us all, to give us such a particular assurance that we shall be secured from contagious diseases, as he was, by a singular favour of the Almighty.

Besides, if we will needs conceive a promise here to be made to all good men in those days, we have no authority to extend it to all such now; for the promises of the gospel are quite of another nature than those of the law of Moses, which you may suppose, if you please, were here renewed to them; that gave them assurance of outward blessings, if they observed it, of all which long life was accounted the chief. But the gospel gives us assurance of spiritual blessings, and, above all, of eternal life in the other world. Read the 28th chapter of Deutronomy, and there you shall find, that God promises to bless them in their bodies, in their goods, both within doors and without, if they keep his precepts; but on the contrary threatens, that if they did not, he would bring all miseries on them, and particularly make *the pestilence cleave to them till he had consumed them, and smite them with a consumption, and with a fever, and with inflammations, and extreme burning*, verse 21, 22. Now, in such a calamitous time, the Psalmist may be thought to promise (that is the most you can make of it), that good men shall be delivered from those curses, and have the blessings made over to them by the covenant of Moses; and therefore you may observe, that he speaks here of deliverance from

many other things besides the pestilence, which I never heard, notwithstanding any body now promise themselves: So that it makes me wonder how some come to be so confident of preservation from the plague, upon the score of the Psalmist's words, and not from all the rest of the calamities he here mentions; *ex. gr.* verse 5. he saith, *Thou shalt not be afraid for the terror by night, which may well be expounded of thieves and murderers, nor for the arrow that flieth by day, which we may understand of open wars and battles, nor of the pestilence which walketh in darkness, i. e. of those contagious diseases which come from an unknown cause, nor for the destruction which wasteth at noon-day, i. e. calentures and fevers, which rage most when the weather is hottest.* And most manifestly he speaks, verse 13. of preservation from poison and wild beasts; nay, before that, he saith in general words, verse 10. *No evil shall befall thee, &c.* Now doth any good man promise himself that he shall never fall into the hands of robbers; that he shall not suffer in time of war; or shall not die of a fever; or have any corporal hurt at all come to him? What is the cause then that many have singled out this of the pestilence, which they promise themselves freedom from by a particular faith in God, and take no notice at all of the rest? By the same reason that they can be confident of this, they may be confident of never being ill at all. They ought to consider all these things.

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as more proper to the times of the law, when God was in a more earthly covenant with them, and not promise themselves any of them so certainly, now that we are in a covenant founded upon better promises, which teaches us to commit ourselves and all our concerns to him; and to refer ourselves to his wisdom, that he may choose what he sees best for us. This is the highest pitch of Christian confidence, which frames not to itself particular assurances of being delivered from this and that evil, but rests contented with the present, and waits quietly for the future, as that which is ordered by an unerring understanding.

All that we can attain to beyond this is only some hopes, that on some great occasion, and for some special reason, God may grant us the like preservation with some in former days, from the pestilence and such like evils; some hopes, I say, not arising from any particular promise, yet from the nature of God, and the experience of ancient times in the like cases. I will instance in two: *First*, In case of a remarkable repentance and reformation of life, there is some ground to hope for a special protection in infectious times. When the Angel, as you heard, forbore to do execution upon Jerusalem, it was upon a deep humiliation of David and the elders or nobles, who, clad in sackcloth, and falling on their faces, became earnest supplicants to God to spare that place. This is some encouragement to all men now,
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who love life, and would see many days, to give some singular testimony of their repentance, and sincere resolution to use their life for better purposes than they have done, it is probable it might turn to the preservation of their families, as formerly of that city; nay, if we saw some eminent proof of the unfeigned reformation of the great ones of the land; God, we might hope, would remove his present judgment from us. If all our elders, i. e. nobles, would join with our Sovereign to do some notable thing in the eyes of God and all the world, for the amending themselves and the whole kingdom, there is reason to expect some notable effect.

And again, if a man be a remarkable person, of great use and benefit to the world, and that is like to do God notable service, there is some ground to hope for his preservation. David was spared upon this account; he was an excellent governor, and a person that had a great zeal for the honour of God, and was to be a type also of Christ; and for this very reason, that he might more exactly shadow him, we may think the holy angels were commanded to minister for him, and see that no evil angels hurt him; and God resolved to bestow a longer life on him, that he might the better typify the everlasting kingdom of our Lord and Saviour. And thus it was with the holy Apostles and their successors, in whom some passages of this Psalm were literally fulfilled, as others were in our Lord Christ; for it is
said,

said, verse 13. *Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet.* And just thus our Lord speaks to them, when he bade them go and preach, and convert the world, *They shall take up serpents, and if they drink any deadly thing it shall not hurt them,* Mark xvi. 18. He having occasion to use their service, they were defended and secured by him from innumerable mischiefs, till he saw that by their deaths they would glorify him more than by their lives. The way then to have more than ordinary hopes of security, is to become more than ordinary men; and the best way even for those men to preserve themselves, is by such a strong trust in God, as I have described.

For I must add now in the conclusion, that there is a natural efficacy in it to secure us, and that, if we maintain it in its full force and vigour, it is such a medicine as seldom fails those that rely upon it for their protection. It is apparent, from what physicians write concerning preservatives against this pestilential disease, that they can prescribe nothing like to trust in God, which contains in it the virtue of them all. *First*, They tell us, that whatsoever expels all fear, and makes us bold and confident, is of great efficacy against the infection. And, *secondly*, Whatsoever makes us quiet and still, that which calms all passions, and stops the rage and boiling of the blood, hath a singular force in it. And, *thirdly*, That
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it is necessary to take cordials, and to keep up the spirits in a joyful pitch; for that which makes the heart merry and chearful, is of notable use against the contagion. Now every one of these make it manifest, that trusting in God is the best antidote in the world, even upon the account of nature, because these *three* are the proper and constant effects of it. There is nothing so powerful to thrust out all fear, and to banish terror and amazement of spirit, as to commend ourselves to God, and to believe that we are in the Almighty hands of our Creator; so that nothing can touch us, but it must, as we may say, pass through him before it come at us; and then for quieting and composing the spirit, there is nothing so powerful as this. Whilst we repose ourselves in the bosom of Almighty Providence, we must needs be at rest, and have a great stillness and tranquillity in our breast. This allays all feverish heats, which either by our desires, or cares, or grief, or any other passion, are apt to rage. And, *lastly*, If this will not beget joy and gladness, what is there that can do it? It is able to put us in the very highest pitch of joy, into a triumph and exultation of spirit, to think that we are God's care, and live under his shadow, and that he stands intrusted with us, who is always faithful to those whom he takes into his charge. He that leaves himself wholly with him, is eased of all other employments, and hath this only left to do, to rejoice in his holy name, to make his boast of
God,

God, and to glory in the happiness to which he is arrived. And from all this we may well conclude, that this antidote will do great wonders, by the blessing of God, who we see succeeds other means that are but of an inferior nature.

And therefore let us put ourselves into the hands of God, and be assured, that if we be not saved from the destroying angel, there was great reason that we should die, which it was not fit for any indulgence of heaven to over-rule. Let us think this comfort enough, that we have committed ourselves to him, who will do nothing but what we would do, if we saw so much as he; and indeed I do not see what greater comfort an assurance of deliverance would give us, than we may have in an humble submission of all to God's will and pleasure. We should have no privilege above others, but only to know something before-hand, which they do not; for as to the thing itself, they may have it, though they do not foresee it, as well as we. Now what great comfort is there merely in knowing that we shall live some years longer in this world? Are such men assured also, that no other evil shall befall them? Shall they never lose their health, nor their friends? Why are they not confident of this too, and that they shall die of nothing but old age, because it is said there, *No evil shall befall thee; and with long life will I satisfy him,* ver. 10, 16. Or if they had assurance of all this, where is the advantage they have

have of other men who pretend to no such confidence? Is it such an happiness merely to live? Is not this a greater, to know that we shall have what God sees good; to be assured we shall stay here as long as he judges it will make for our happiness? And if this be the comfort, then we are possessed of it without their particular assurances. We know that a sparrow falls not to the ground without our Father's Providence: We are certain, that if he see it best, we shall remain here longer, before we be removed to another place. And indeed that is the thing which men of higher confidences than others should be first assured of, that such things shall make for their greatest good, or else they can with no comfort expect them; about which, since I observe they are so little thoughtful, their confidence, methinks, is of no value, but only speaks a natural desire of life to be very prevalent in them; nay, their ardent desires of arriving at this particular assurance of a longer life, betrays too little faith of better things. If they were persuaded those things are true which they read of in another world, what need they be so solicitous, or esteem it such a favour, to have assurances of living in this? It argues too much infidelity, that men are so infinitely fearful to leave their present enjoyments, which makes them bend their thoughts rather to persuade themselves they shall continue here, than to be prepared for a departure to their heavenly country. And it is a mark
also

also of a very low spirit, to take more contentment in being assured of a longer life, than in looking upon their lives as in the hands of a good God; for this is to rejoice in what God gives, more than in himself; and to be pleased in one worldly blessing, more than in the vast treasures of his Providence.

In those then let us think ourselves to be rich and happy enough; let us live as if we had great possessions in his love and good-will to us; let us take ourselves to be so amply endowed there, that we desire nothing more; and, for an argument that you really think you have enough, let those that are able impart of their worldly goods to them that are in need. This will both be an argument that you trust in the living God, and not in uncertain riches, and also a great means to secure you in this infectious season; for God hath great use of such men in the world; and they are most likely to be preserved for the good of the poor who want such benefactors. And I heartily wish that all they who are now fled, had left a large portion of their charity behind them; for I verily believe it would have been a more effectual means to preserve them, than the change of place, or any other that they can use: But they are out of the reach of this paper, and it will now hold no more but only these words of David, Psalm lxii. 8. *Trust in him at all times, ye people, pour out your heart before him: God is a refuge for us.*

September 1. 1665.

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DEVO.



DEVOTIONS

SUITED TO

The foregoing TREATISES, and other
Cases of Affliction.

DEVOTIONS to be used after reading the
first part, *A Remedy against Trouble.*

*A consolatory Form of Devotion that may be used
with the Friends or Relations of the deceased.
Clerg. Compan.*

SORROW not, brethren, for them which
are asleep, even as others who have no
hope.

For if we believe that Jesus died, and rose
again, even so them also which sleep in Jesus
will God bring with him, 1 *Theff.* iv. 13, 14.

It is the Lord; let him do what seemeth
him good, 1 *Sam.* iii. 18.

The righteous is taken away from the evil
to come, *Isa.* lvii. 1.

Though the righteous be prevented with
death, yet shall he be in rest.

The

The honourable age is not that which standeth in length of time, nor that is measured by number of years.

But wisdom is the grey hair unto men, and an unspotted life is old age.

[He pleased God, and was beloved of him; so that living among sinners he was translated.

Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul, *Wisd. iv. 10, 11.*]

Precious in the sight of the Lord is the death of saints, *Psal. cxvi. 13.*

Yea, blessed are the dead which die in the Lord; even so saith the Spirit, for they rest from their labours, *Rev. xiv. 13.*

Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

OUR Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. *Amen.*

Lord, thou hast been our refuge from one generation to another.

Before the mountains were brought forth,

or ever the earth and the world were made, thou art God from everlasting, and world without end.

Thou turnest man to destruction; again thou sayst, Come again ye children of men.

For a thousand years in thy sight are but as yesterday, seeing that it is past as a watch in the night.

As soon as thou scatterest them, they are even asleep, and fade away suddenly like the grass.

In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

So we all of us consume away in thy displeasure, and are afraid at thy wrathful indignation.

Thou settest our misdeeds before thee, and our secret sins are ever in the light of thy countenance.

And when thou art angry, all our days are gone; and we bring our years to an end, as it were a tale that is told.

So teach us, *therefore*, O Lord, to number our days, that we may apply our hearts unto wisdom.

Turn thee again at last, and be gracious to thy servants.

Comfort *them again*, now after the time that thou hast visited *them*, and for the *present occasion*, wherein they suffer adversity.

O satisfy *them* with thy mercy, and that soon, so shall *they* rejoice and be glad all the days of their life.

M O S T

MOST just art thou, O God, in all thy dealings with us, and *our punishment is less than our iniquities deserve*; and therefore we desire to submit with all humility and patience to this sad dispensation of thy divine providence. Be pleased so to sanctify it to this family, that at the breach thou hast made, thy grace and mercy may enter in, and more abundantly flow upon thy servants. Thy property it is to bring good out of evil, O turn that evil which is now befallen this house, to the good and benefit of every one of us, that so we may be able to say from happy experience, *That the house of mourning is better than the house of feasting*, while the death of our brother (through thy blessing) shall conduce and minister to our spiritual advantage.

Let the sight of his change make us the more mindful of our own, and the sense of our loss make us cleave the more closely to thee our God. Let the remembrance of *his* virtues make us follow *his* example, and the hope we have of *his* being blessed, cause us to *press* (with the more earnestness) *towards the mark, for the prize of the high calling of God, in Christ Jesus.*

Thou knowest, O Lord, the weakness and frailty of our nature, and therefore we beseech thee to give thy servants, who are more nearly concerned in this sad affair, a constant supply of thy good spirit, to enable them to bear it with that humility, patience, resignation

tion and submission to thy divine will, as becometh the gospel of Jesus Christ. O that no repining thoughts may rise in their hearts to discompose their duty towards thee, or towards their neighbour; but help them rather to think wherein they have offended thee, and carefully to amend it; to place their affections more stedfastly on those unmoveable things which are above, and freely to resign all their thoughts and desires unto thee, saying with holy Job, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.* And let the death of thy servant strike us all with such a lively sense of our mortality, as may cause us so thoroughly to die to sin, and live to grace, as that, when we die to nature, we may be alive to God, through Christ, and rest in him, as our hope is this our brother doth.

We evidently see before our eyes, *that death is the end of all men*; grant us therefore grace, that are living, to lay it to heart; so lay it to heart, as to despise the world, *to abhor that which is evil, and cleave to that which is good*: To delight in thy word, to study thy will, to observe thy law, to seek thy favour, and to take the best course, and all possible care to promote thy honour, and our own and others salvation; that so, when *we go the way of all the earth, we may have thy presence go along with us*, and give us rest eternal in heaven.

And

And regard, O Christ, the importunate desires of those thy servants, who long for thy appearing, and, night and day, with restless supplication, sighs and tears, do humbly and heartily pray and sue for it.

Hear them, we intreat thee, and, according to thy last most gracious promise to thy militant church, *Come Lord Jesus, come quickly*, that so we, together with all thy holy ones, may be glorified in soul and body, and enjoy a most perfect and endless blessedness, by *being with thee where thou art*, to behold thy glory for ever and ever.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

The Lord bless us and keep us, the Lord lift up the light of his countenance upon us, and give us peace, now and for ever more. *Amen.*

A general Prayer for the Acceptance of our Devotions for the Sick. Bp. ANDREWS.

O Lord, it is a great presumption that one sinner should dare to commend another to thy divine Majesty, especially the greater sinner the less; and who would not fear to undertake

undertake it? But thy commandment it is, *That we should pray for the sick members of thy church, and mourn with them that mourn*: And thou hast promised that our prayers thus made thou wilt receive. And now behold, O Lord, we that are no way meet, but unworthy, utterly unworthy to ask for ought for ourselves, charity and compassion so binding us, are enforced to become suitors to thee for others, even for this thy servant now afflicted by thee. To thee we hope, to thee we desire, to thee we intreat and pray in the most meek and humble manner, and even from the bottom of our hearts. O Lord, that which thou mightest justly deny to our unworthiness, deny not, we beseech thee, to thine own gracious goodness. O Lord, forgive us our sins, O Lord, forgive us our sins, our great and grievous sins, oft and many times committed, long and many years continued, so that we may be meet to pray for others, and our prayers be made unto thee in an acceptable time.

Graciously look upon our afflictions.
Pitifully behold the sorrows of our hearts.
Mercifully forgive the sins of thy people.
Favourably with mercy hear our prayers.
Both now and ever vouchsafe to hear us,
O Christ.

Graciously hear us, O Christ, graciously hear us, O Lord Christ. *Amen.*

A Prayer for the Sick. Bp. PATRICK.

O Most gracious God, who by thy Son Jesus Christ has knit us all together in one body, that we should love one another, and if one member suffers, all the members should suffer with it, we humbly implore thy tender mercies towards this thy servant, of whose afflicted condition we desire to have a compassionate sense and feeling.

Look graciously upon him, O Lord, and visit him with thy salvation. Vouchsafe him such consolations from above, as we should desire for ourselves, were we in his estate. Give him a true penitent heart for all the offences he hath at any time committed, together with a lively faith in thy Son Jesus, who came into the world to save sinners. Give him the comfort of a holy hope, that thou acceptest his repentance, and faithful devotion to thee. Support him by this hope under all his pain, and enable him patiently to submit to thy fatherly correction. Send him help now in time of need, both for his soul and for his body. Bless the means for his recovery, and, if it be thy good pleasure, restore him speedily to his former health, together with a serious resolution in his heart to serve thee more zealously all his days.

Or if thou hast otherwise resolved in thy wise counsels, deliver him from the fear of death,

death, assist him in his last agony, give him an easy and chearful passage out of this life, and send thy holy angels to conduct him into rest and peace with our Lord Jesus, for the same Jesus Christ's sake. *Amen.*

A Prayer for a Conformity with the holy Jesus in his Sufferings.

HOW mournful, O blessed Jesu, mirror of meekness and patience! how mournful and imbittered with all sorts of afflictions were thy days during thy abode in this vale of tears! Thy troubles were of an early date, and of a long continuance; no sooner born, than forced to fly for thy precious life, even from the womb to the grave. *Thou wast a man of sorrows, and acquainted with grief.* Being persecuted in thy sacred person, injured in thy reputation, deserted by thy friends, derided and insulted by thine enemies, afflicted in thy body by exquisite pains, and in thy soul by direful agonies, bewailing the sins, and feeling the miseries of mankind. Ah, dearest Saviour! shall I see thee suffering, and shall not I suffer with thee? Must thou drink a cup of bitter ingredients, and shall not I taste it? Have miseries and tribulations been thy continual attendants here on earth, and should I hope for, or even desire a total exemption from them? Must innocence suffer, after having appeared in the likeness of sinful flesh, and shall

shall a sinner and a criminal escape without feeling any thing that is disagreeable? Ought not the disciple to be like his master, the members to resemble the head, and the spouse to resemble the bridegroom? Were thy sufferings intended only for the expiation of my sins, and not also for the direction of my life? Yes, blessed Jesu, thy passion is my pattern; for, in suffering for me, *thou hast left me an example, that I should follow thy steps.* Would I enjoy the sweet fruits of what thou hast suffered for me, and yet never know the fellowship of thy sufferings? No, my gracious Redeemer, I will not only be a lover of thy heavenly kingdom, but also a bearer of thy cross; be a companion of thy abstinence, as well as of thy table; be as desirous to share in thy tribulations, as to partake in thy comforts; suffer with thee, as well as rejoice with thee; not only follow thee to the breaking of bread, but to the drinking the cup of thy passion: Wherefore, I beseech thee, pity my frailty, and inspire me with thy spirit of courage and fortitude, that I may with chearfulness drink whatever potions of the cup of sufferings thou, in thy wisdom, shall think fit to dispense unto me. O infinite goodness, that is always patient to support me, and always liberal to supply me with all manner of good things! What should become of me, if thou hadst not pity upon me! When I cast my eyes on my past life, I find very great reason for sorrow and concern, not only for the evils I have never bewailed, but even for these which I have
treated

treated with too much indolence : For, O my God, have I been ever so sensible of the loss of thy love, as I have been of a temporal pleasure or good ? I have wept, and bitterly too, for the loss of a father, a brother, a friend, a relative, who never could rescue me from the evils I complained of, and of whose society I must necessarily be deprived of sooner or later ; and yet, O my sovereign good, I daily lose sight of thee by my sins ; I deserve to be deprived of that eternal happiness for which I was created, and yet how poorly am I affected with the loss of it ! Art not thou, O blessed Jesu, my true father, my brother, my friend, the companion of my pilgrimage, my glory, my treasure, my comfort, and my sovereign happiness ? How then am I not ashamed to bewail temporal evils, and yet be insensible of the unhappiness of losing thee ? May thy sacred tears, which were of infinite price, supply the weakness of mine, and obtain for me all the blessings thou hast merited for me.

Henceforth, O my Saviour, I will never seek for any remedy out of thee ; but with thee, O my God, the bitterest things shall become agreeable, and the heaviest burden shall become light. Thy presence shall dissipate all my darkness, and enrich my poverty. Teach me to have recourse to thee in all my wants, to resign myself to thee in all my uncertainties, and with thee to bear all my crosses. I shall always find thee ready to help me ; for he who keeps Israel shall neither slumber nor sleep. Grant then,

then, O Lord, that, in all the troubles of this life, my heart may repose itself in thee, and seek no other comfort but what is to be found in thee. In these moments of my distress and trouble I put myself under thy conduct, and I pray that thy spirit of power and might may rest upon me. I will run unto thee as unto my sanctuary and refuge from the windy storm and tempest, and in this hour of temptation, I will look up unto thee, and depend upon thy divine aids, in order to be enabled to make successful resistances, that so at length, by the salutary means of the cross, the old man in me may be crucified, the world conquered, and Satan bruised under my feet, and that when the time of my departure is at hand, I may have good ground to say, that I have fought a good fight, and finished my course, and joyfully hope to receive that crown of righteousness, which thou the righteousness Judge will graciously confer on all that have loved thee, and suffered according to thy will. *Amen.*

DEVOTIONS to be used after reading *The consolatory Discourse to prevent immoderate Grief.*

Ejaculations in Time of Temptation and Affliction.
Manual of Devot.

1. **H**ELP me, O Lord my God, O save me according to thy mercy.

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2. Be

2. Be not thou far from me, O Lord; thou art me succour, haste thee to help me.

3. O keep my soul, and deliver me: let me not be ashamed, for I put my trust in thee. Let integrity and uprightness preserve me, for I wait on thee.

4. Grant that I may have power and strength to have victory, and to triumph against the devil, the world and the flesh.

5. Let my complaint come before thee, O Lord; give me understanding according to thy word.

6. O hide not thou thy face from me, nor cast thy servant away in displeasure.

7. Comfort the soul of thy servant, for unto thee, O Lord, do I lift up my soul.

8. Hide not thy face from me in the time of my trouble; incline thine ear unto me when I call; O hear me, and that right soon.

9. O deliver me from the wrongful dealings of men, and so shall I keep thy commandments.

A Prayer for Submission to God, in case of any great Loss in a Man's Estate, Relations or Friends. Bp. PATRICK'S Dev. Christ.

O Most holy, holy, holy, the supreme Lord and Governor of the world, who art unsearchable in thy wisdom, unspotted in thy justice, and irresistible in thy power, whose goodness hath no bounds, but what thy wise
and

and holy will gives unto it, and art immutable in these, and all other perfections, the great God, most blessed forever. It is most reasonable and agreeable to our nature, most profitable and convenient to our interest, most satisfactory and suitable to our wisest choice, by an absolute and quiet submission in all things to thy sovereign wisdom, justice and goodness, to declare our fear and reverence of thee, our unfeigned love to thee, and desires to please thee; our trust and confidence in thee, and ready disposition to obey thee.

Thou art too great, I know, to delight in grieving us thy poor creatures, and hast other ways of procuring thy own pleasure, than by our misery, pain and torment; and therefore, in a full persuasion of thy unerring Providence over us, and infinite charity towards us, I here most humbly and freely resign all my thoughts and desires unto thee, submitting myself entirely to thy orders, and resolving, by thy gracious assistance, to rest contented with whatsoever thou appointest. *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord,* Job. i. 21. Blessed be thy name, who hast continued to me so long the enjoyment of so many good things. Blessed be thy name, that I had any thing to part withal, whereby I may testify my faith in thee, and affection to thee. Blessed be thy name, that I have any of the comforts of this life still remaining, and that they are not all taken away from me. I have nothing too great, or too

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dear,

dear, to be resigned to thee, from whose bounty I received all I have, and who art my best, and my eternal friend.

O that no repining thoughts may arise in my heart, to disorder and discompose my duty towards thee, or towards my neighbour; but help me rather to think wherein I have offended thee, and carefully to amend it; to place my affections more stedfastly on those immoveable things which are above; to lay up my treasure and hope in heaven, and to prepare myself by perfecting my purity, and thankfulness and patience, and all other virtues, to be translated thither, where our life is hid in thee with Christ Jesus.

I thank thee, O Father of mercies, that thou hast given us such everlasting consolation through thy grace in him. Every day will I bless thee, and I will praise thy name forever and ever, for those exceeding great and precious promises which thou hast given us, to support and comfort us in all the troubles of this life. Increase my faith, strengthen and confirm my hope, lift up my spirit continually to that blessed place where Jesus is, that I may rejoice in hope of that immortal life, when all years shall be wiped from our eyes, and there shall be no sighing, nor sorrow any more, but [we * who are now parted asunder] shall meet together, to acknowledge, with eternal praises, thy wise and merciful Providence; which, by ways most contrary to our desires,

* This clause to be used only in the loss of friends or relations.

desires, hath brought us to endless and undisturbed bliss.

Thou knowest, O Lord, the weakness and frailty of our nature, and therefore vouchsafe me the constant assistance of thy good Spirit, (for which I depend upon thee), to enable me to continue in this humble, quiet and dutiful submission to thee, waiting for that peaceable and joyful repose, in the eternal rest which thou hast prepared for thy people, through thy mercies in Christ Jesus, by whom all glory, honour, love and obedience be rendered to thee, by me and all mankind, both now and forever. *Amen.*

For a truly Christian Behaviour in all Respects.

SPINCKES's sick Man visited.

I.

O ETERNAL and everlasting God, who hastest all iniquity, and canst not look upon the least sin with approbation, dispose me for a due attendance to the state thou hast placed me in, and the preparation I am necessarily to make for another, before I am summoned hence. Work in me both to will and to do of thy good pleasure, that so I may live in all holy conversation and godliness, and may pass the time of my sojourning here in thy fear, exercising myself continually to have a conscience void of offence towards God and towards man. Open mine eyes, that I may see

the wondrous things of thy law. Enlighten my mind, that I may know thee, and not with a barren and useless knowledge, but such as may produce the happy fruits of good works. Put thy law in my heart, and write it in my inward man, that in nothing I may dare to sin against thee, but my whole life may be a continual study to please thee. Make me sorrowful for my sins, and intent upon a better obedience for the future; humble under thy chastisements, devout in thy service, thankful for all thy mercies, fearful to displease thee, and desirous above all things to approve myself to thee. Remind me of my duty to my neighbour, that I may love him as myself, and do to all others as I would they should do to me, being obedient to my governors, whether spiritual or temporal, respectful to my other superiors; loving and useful, and obliging to my equals, affable and courteous to my inferiors, just to all, and charitable and assistant to those that are in need. And put me upon a diligent watch over myself, that I indulge no unreasonable lust or passion, no vice or immorality of any kind, but may be progressive in goodness, may cleanse myself from all my defilements, and may aim at being holy, as he which has called me is holy. Thus I beseech thee, O gracious God, to grant that I may both perceive and know what things I ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

II.

O God, though my spirit be willing, yet the flesh is weak, and I can do no good thing without thy assistance. Do thou strengthen me by thy good Spirit, to bear up against all the opposition that shall befall me in the performance of my duty, whether from men or devils. Let no temptation be too powerful for me to withstand it with courage, and an undaunted resolution to proceed in my integrity. Nourish all the seeds of grace that are sown in my heart, and make them fruitful unto every good word and work. Let my light so shine before men, that they may see my good works, and glorify thee my Father who art in heaven. Make me a faithful steward of all those talents wherewith thou hast entrusted me, for the good either of myself or others, that I may not be afraid to give up my accounts when the Lord shall come to reckon with me. Give me the increase of faith, hope and charity, and all other Christian graces; and that I may obtain that which thou dost promise, make me ever to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

III.

O THOU God of peace, sanctify me wholly; and I pray thee, that my whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ, to whom be glory forever and ever. *Amen.*

A Prayer

A Prayer for an entire Resignation to the divine Will. SPINCKES's sick Man visited.

GRANT me, O Lord, a ready and constant submission to thy most holy, most just and righteous will, that whatever becomes of me, I may always look up to thee, as the supreme author of all events, may see thy hand in every thing that befalls me, and may comfort myself to think, that in all my troubles and difficulties, I have yet a good and gracious God to take care of me. It is unspeakable love in thee to concern thyself for us poor mortals, sinful dust and ashes; yet since thou dost not disdain to charge thy good Providence with us, and our affairs, never suffer any of us, I beseech thee, to make so ill use of thy condescension, as to shew ourselves dissatisfied at any of thy most adverse dispensations towards us, but to believe they will certainly turn to our advantage, if we be disposed to receive them as we ought. Be with me in particular, and so guide and over-rule all my desires, that they may be entirely subject to thy determination, that I may take patiently all thou layest upon me, and whether thou designest me for life or death, this or the other world, I may rest assured, that thou knowest how to choose for me, far better than I can for myself, and may be easy and contented in whatever condition, praying, after the example of our blessed Lord, *Not my will, but thine be done.* Grant this, O Father,

ther, for the sake of the same thy Son our Lord and Saviour. *Amen.*

A Prayer for a Person under Affliction. New Manual of Devot.

O Most gracious God, who dost not afflict willingly, nor grieve the children of men, I flee unto thee for comfort and support under the troubles thou hast laid upon me: I know assuredly that this is thy hand, and that thou Lord hast done it. I acknowledge thy judgments are right, that thou of very faithfulness hast caused me to be troubled, and that my sins have deserved more grievous punishments than I now suffer. I am fully convinced, that the events of this life are not left to chance or uncertainty, but are all under the steady and wise disposal of thy good Providence.

To thee, therefore, O my God, do I direct my supplications, beseeching thee, O gracious God, who hast a tender love for all thy creatures, and more especially for thy faithful servants, who repose all their hope and confidence in thy mercy, to have pity upon me, and to deal with me not according to my sins, but after thine own great mercy. Pardon, O Lord, all my past sins, restore me to peace and favour with thee; consider my weakness, and let not my troubles be more heavy or lasting than what thou

thou seest profitable and necessary for the good of my soul.

Make me truly and deeply sensible of my condition, that I may see the rod, and who hath appointed it; that I may be truly sensible of the evil of sin, as well as feel the smart of punishment. Humble me under thy corrections, awaken me thereby to a more conscientious and zealous performance of my duty, to a sense of my spiritual wants, to a hatred of every thing that is displeasing in thy sight; and so sanctify my present affliction, that, by the help of thy good spirit, it may bring forth in me all the graces and virtues of a Christian life, and accomplish the end for which it was sent.

Let the experience of thy love and favour towards me, throughout the whole course of my life past, teach me to resign myself entirely to thee; to choose thee for my only support and comfort; to rely steadfastly on all thy promises; and to wait with patience till thou shalt see fit to deliver me.

Direct and enable me to use all proper and honest means for freeing myself from my present troubles; but however grievous they may prove, O let me not dare to do any fraud or injustice, or to cast off my dependence on thee, by calling in the assistance of any of the powers of darkness for my relief.

And if, for reasons best known to thine infinite wisdom, thou shalt see fit to continue this affliction to me, thy blessed will be done; enable

enable me patiently to bear, and contentedly to submit to the dispensations of thy good Providence, how contrary soever to flesh and blood.

Suppress in me all murmuring and repining thoughts: Remove from me all inclinations and aversions, but such as agree with those of the blessed Jesus: Regulate my affections and desires, and confine them to such objects only as are well pleasing in thy sight. Thou knowest the surest way of making me happy; thou art infinite in wisdom, loving-kindness and mercy, therefore let thy blessed will, in every thing, be my choice and satisfaction: I humbly submit to thy fatherly discipline; for thou correctest in mercy, and for my profit. If therefore thou takest not away thy rod, yet take away thine anger. Let me see a fatherly affection in all thy chastisements; and raise in my soul an ardent love and desire after thee, which may fill me with an inward satisfaction, with peace of conscience, and joy in the Holy Ghost. Support and comfort me under all my troubles; direct and counsel me in all difficulties; carry me through all trials and temptations, and in thy good time, take thy afflicting hand from me: And grant, that these light afflictions, which (in comparison) are but for a moment, may work for me an exceeding and eternal weight of glory. Hear me, O Lord, for thy mercies sake, and for the sake of thy Son Jesus, our only Mediator and Advocate. *Amen.*

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An Act of Resignation when a Friend is dead.
 Bp. PATRICK'S Devotions.

I Adore thee, O Lord, I bow my very will, with my whole soul, to thee, *whose judgments are unsearchable, and whose ways are past finding out.* I believe thou intendedst to do me good, even by denying my earnest and so often repeated desires. *I will bless the Lord therefore at all times. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

I have received innumerable good things from thy hands, O Father of mercies, why should I not receive those that are evil? *The cup which my Father hath given me, shall I not drink it?* I humbly take it from thy hands, O my God, and submit to thy wise dispensation. I return to thee back again that which thou so lovingly bestowedst upon me, with my most hearty thanks for lending me the enjoyment of it so long. Do but pardon all my ingratitude, and all the omissions of my duty, and whatsoever I have done contrary to it, and I shall endeavour *to rejoice in thee always*, and still to be praising thee under the sharpest chastisements, which are less than I deserve.

Blessed be thy goodness, that I am not without hope of this gracious pardon. Blessed be thy goodness that thou hast not taken away thy holy Spirit from me. Yea, blessed be
 that

that goodness, that has left me still so many worldly blessings, which many want, and have lost their dearest relations too. It is of the Lord's mercy, that lovers, friends, and acquaintance, together with all other comforts of this life, are not quite gone away from me, and removed into darkness. Blessed be God, that I am not groaning on a sick-bed, and that I languish not under the most tedious pains. [*Blessed be God that I want not my daily bread; that I am not oppressed with debt; that I lie not in prison, or am not turned out of doors, having no certain dwelling-place.*] Yea, blessed be God, that all my days have not been so miserable as some few have been. Blessed be God that the days which I and
**he* (who hath now left me) spent
together, were not all bitterness and sorrow, but were sweetened by the enjoyment of many, very many good things.

• Or she.

O my soul, never cease to bless the Lord; *forget not all his benefits.* Especially his great love, his exceeding great love in Christ Jesus, by whom he hath provided a remedy for all our griefs, and comforted us with the hope of another, and better life, where there is no death, nor any pain or sorrow, but all tears shall be wiped away from our eyes.

To thee I fly, O blessed Jesus, who art my best, and my eternal friend. To thee who knowest our frame, and canst have compassion on our infirmities, most humbly beseeching thee to bear me up under this sore affliction,

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tion, in a thankful remembrance of all thy mercies. Yea, draw up my heart thereby more towards heaven, where thou, my life, art [where I hope my *husband, wife, or friend* is] where I hope to be when thou shalt call me away hence; there to sing thy praises with incessant joy, in the company of all thy Saints, and of the holy Angels. *Amen, Amen.*

A Prayer which a pious Soul may use, that is full of Doubts, and much troubled in mind.
Bp. PATRICK'S Devotions.

2 Cor. i. 3. **O** LORD, the Father of mercies, and the God of all comfort, I acknowledge and adore thy eternal power, wisdom, and goodness. I render thee my most hearty thanks for all the benefits thou hast freely bestowed on me, from my first coming into the world until this time. *Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more than can be numbered.* Psal. xl. 5. Above all, I bless thee for that great demonstration of thy love and good-will to mankind in Christ Jesus, whom thou hast sent into the world to save sinners; and for bringing me to the clear knowledge of him, faith in him, and some love, I hope, towards him, and unfeigned

feigned affection to thy holy will, declared to us in his blessed gospel.

O God, thou hast taught me from my youth up, and hitherto been marvelously gracious to me. Hide not, I beseech thee, thy face now from me, and put not thy servant away in displeasure. Thou hast been my help, leave me not, neither forsake me, O God of my salvation: But for Jesus Christ his sake, I humbly entreat thee to pardon and pass by all my neglects of thee; and unthankfulness to thee, and offences against thee. And as I here sincerely devote and dedicate my whole self, soul and body, to thy service, so help me, O my God, and further me in the performance of my duty, by the grace of thy holy Spirit. To thee all hearts are open, and from thee no secrets are hid: Deal with me according to the earnest desire and full purpose of my soul, to conform myself in all things to thy holy will.

Settle in me an unmoveable faith in thy infinite mercies, a constant love, and chearful affection to my duty, and a readiness of heart to obey thee, and to submit to thy wise appointments in every condition. The whole earth is full of thy mercy; thou openest thy hand, and satisfiest the desire of every living thing: O refuse not the humble desires of my poor soul, which gaspeth after thee, even as the thirsty land. Thou who givest to the beasts their food, and to the young ravens when they cry, O satisfy me early with thy mercies, that I may rejoice and be glad all

my days. Compose my broken and disturbed thoughts, quiet my troubled and disordered spirit, and appease all the ragings and tumults there, by a sweet sense of thy most tender mercies, which have been ever of old, and endure continually.

Banish from me all causeless fears and jealousies; deliver me from all unprofitable sadness and dejections of spirit; keep me from rash judging of myself, and much more from charging thee foolishly. Bestow upon me a chearful spirit, by an humble hope in thee, and by referring myself wholly to thee. Endue me with such wisdom and uprightness, that I may neither neglect my duty, nor suspect thy gracious acceptance of me. Give me an hearty zeal to do the best that I am able, and a settled persuasion that thou requirest no more of me.

Defend me, O my gracious God, from dishonouring thee, and my religion, by distrusting thy goodness, and calling thy loving-kindness in question, towards those that are sincerely bent to please thee. Remove all troublesome imaginations from me, and give me a clear understanding of thee and of myself. Or, when I am in darkness and confusion of thoughts, grant me so much light and judgment, as not to conclude myself forsaken by thee, but to reflect upon thy long continued favours to me, and many deliverances of me; that so I may resolve still to hope in thee, to bear my present trouble patiently, and to resign.

sign my will absolutely to thy good pleasure. And, good Lord, enable me to look beyond these clouds, to that blessed state whither my Saviour is gone, in which there is no darkness at all, and in an humble hope of coming to the same place where he is, to content myself with any condition, whilst I am here so far remote from that region of light and glory.

Hear me most loving and merciful Father, I most humbly beseech thee. Pity my great dulness and deadness of heart. Strengthen my weak and feeble endeavours. Support my fainting spirit, and cause it humbly to hope in thee for ever. Confirm and establish every good thought, desire, and purpose, which thou hast wrought in me. Perfect that which thou hast begun. Make me to grow in wisdom, faith, love, and willing obedience. Conduct me hereafter so evenly and steadily, so peaceably and quietly, so chearfully and securely in thy ways, that I may glorify thee whilst I live, by encouraging others to accompany me in thy service; and, when I come to die, may resign my soul unto thee with an undisturbed mind, in an holy hope also of a joyful resurrection of the body at the great day of the Lord Jesus; to whom be glory and dominion for ever. *Amen.*

Another by the same. Clergyman's Companion.

DEFEND *him*, O most gracious Father, from dishonouring thee and *his* religion, by distrusting thy goodness, and calling thy loving-kindness in question towards those that are sincerely bent to please thee.

Remove all troublesome imaginations from *him*, and give *him* a clear understanding of thee and of *himself*, that no causeless fears and jealousies may overwhelm *him*, nor *his* heart sink within *him*, from any unprofitable sadness and dejections of spirit. Compose, therefore, we beseech thee, *his* broken and disturbed thoughts, quiet *his* troubled and disordered mind, and appease all the ragings and tumults of *his* soul, by a sweet sense of thy tender mercies, and of the love of thy son Jesus Christ to mankind. Keep *him* from making any rash judgments and conclusions of *himself*, and much more from charging thee foolishly; and give *him* so much light and judgment amidst all the darkness and confusion of *his* thoughts, that *he* may not think *himself* forsaken by thee, but rather that *he* may firmly believe, that, if *he* does the best *he* can, thou requirest no more of *him*. And, good Lord, enable *him* to look beyond these clouds, to that blessed place whither *his* Saviour is gone before, in which there is no darkness at all; and (in an humble hope of coming to the same place where *he* is) to content *himself* with any condition

condition whilst *he* is here, so far remote from that region of light and glory.

Hear us, most merciful and loving Father, and hide not thyself from our prayers. Strengthen the weak and feeble endeavours of this thy servant; support *his* fainting spirit, and cause it humbly to hope in thee for ever. Confirm and establish every good thought, desire, and purpose, which thou hast wrought in *him*; perfect that which thou hast begun; make *him* to grow in wisdom, faith, love, and willing obedience: Conduct *him* hereafter so easily and steadily, peaceably and quietly, so cheerfully and securely in thy ways, that *he* may glorify thee whilst *he* lives, and when *he* comes to be removed from this troublesome world, may resign *his* soul into thy merciful hands, with a pious confidence and holy hope of a joyful resurrection to come, through the merits of thy Son Jesus Christ our Lord.

A Prayer for a Woman who hath lost her Husband. Manual of Devot.

O BLESSED Lord, whose providence ordereth all things both in heaven and earth; thou givest, and thou takest away; thou liftest up, and thou castest down; whatever befalls us, is by thy wise appointment; even the smallest as well as the greatest accidents of our lives are directed by thy hand:
Thou

Thou hast taken from me my dear husband, a blessing I was no longer worthy of: O, be thou merciful unto me, and for the sake of my dear Redeemer, pardon the unworthy returns I have made for the blessings thou hast been pleased to follow me with all my life long; and give me grace, I beseech thee, patiently to submit to the afflictions which thou hast now brought upon me, and not murmur or repine under the stroke of thy chastising hand.

Suffer me not, O holy Father, to grieve like those that have no hope, nor to entertain any hard thoughts of thy providence, because thou hast taken from me the great comfort of my life: I know thou canst abundantly make up this loss to me, by giving me blessings far greater and much more valuable, such as no happiness in this world can compare with.

I desire, therefore, O Lord, to submit to thy will, and to repose myself under the care of thy good providence, assuredly believing, that I can never be destitute, whilst I have thee for my friend, nor miserable so long as thou art my portion.

O be thou then to me, whatever I may want of outward helps: And though thou hast been pleased to take from me so great a temporal blessing, yet, O let me never be deprived of thy spiritual mercies: Whatever comforts thou deniest me, deny me not, I beseech thee, the comfort of thy love; but let that be my portion and inheritance, the support of my life, and

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and the relief of my soul, under all the troubles and afflictions of this world.

Raise me up friends, O Lord, that may assist me in all my exigencies; but especially do thou teach and instruct me, that I may manage those affairs which are now devolved upon me, with prudence, justice, and integrity.

Let not my carriage and behaviour, O Lord, be vain and fantastical, light and foolish, but decent and modest, suitable to the condition thou hast been pleased to bring me to, and such as becomes a woman professing godliness.

Grant that I may educate my children in a holy and religious manner, and bring them up in the fear and admonition

This to be omitted where the woman has no children.

of thee the Lord: And Oh let thy blessing be always upon their heads: Give them grace to hearken to wise instruction, and defend them from the evils and temptations of this world. O Lord, they are now cast upon thy care, O be thou their father; and never leave them nor forsake them; but let thy providence be their support, and thy Spirit their guide and counsellor.

And grant, O merciful Father, that *both they and I* may learn, from the instability of human comforts, to delight more in thyself, and less in earthly things. Let us never think ourselves unhappy, while we can enjoy thee, nor murmur or repine at any losses, so long

long as we are the objects of thy love, and the care of thy good providence: And Oh! give us grace so to live, that we may comfortably look up to thee at all times, as our constant friend, and most tender Father; as our life and our health; our rest and our joy: Through Jesus Christ our Lord. *Amen.*

A Prayer for a Man that hath lost his Wife, or for any other Person that hath lost a Relation or Friend. New Manual of Devotion.

O MOST mighty God the Sovereign Lord of heaven and earth; thou art righteous in all thy ways, and holy in all thy works, and dost every thing with infinite wisdom, goodness, and love. I acknowledge thy justice, O Lord, in taking from me my dear (*wife*) (*or friend*) and depriving me of the comforts I received from (*her or*) *his* precious life; for I am not worthy, I confess, of the least of all thy mercies, having so ungratefully behaved myself under many blessings thou hast bestowed upon me: O be thou pleased, for thy dear Son's sake, to pardon my ingratitude, and deal not with me according to the desert of my sins.

Sanctify, O Lord, this affliction to me, and give me grace to bring my will to a meek and quiet submission to thine, that I may receive

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receive this loss without murmuring or repining at the dispensations of thy Providence.

Let not my grief, O Lord, exceed the bounds of reason and religion; but temper it, I beseech thee, with the consolations of thy holy Spirit, that whatever I want of outward comforts, I may find made up to me by the inward joys of a good conscience. O let this loss, which thou hast now been pleased should befall me, bring me home to thyself, and possess my mind with such a thorough sense and conviction of the uncertainty of all worldly blessings, that I may fix my heart, my hopes, and my desires, upon those joys that will never fade; upon those pleasures, which are at thy right hand for evermore.

And grant, O merciful Father, that every one of those, who are sharers with me in this affliction, may be partakers likewise of thy support and comfort; teach us all so to number our days, that we may apply our hearts unto true wisdom; and so to fit and prepare ourselves for that great account which we must one day give, that when the time of our appointed change shall come, we may look up to thee with joy and comfort, and may at last be received into that place of rest and peace, where all tears shall be wiped from our eyes, and all our troubles and sorrows shall have an end; through the merits, and for the sake
of

of our blessed Saviour and Redeemer Jesus Christ. *Amen.*

DEVOTIONS to be used after reading *The brief Exhortation to those who are shut up from our Society, and deprived of public Instruction.*

A Prayer for Resolution in well-doing. Bp. PATRICK's Devot.

O MOST great and glorious Majesty of heaven and earth, who art of unspotted purity, and in whom there is not the least shadow of change; I know that all the resolutions of thy wisdom are most just and equal; and I cannot choose, when I am in my right mind, to be guided by any thing else than thy holy will; who designest, I see, in all the revelations thou hast made of thyself to us, to make us like to thy own most blessed nature. I do here own and acknowledge most heartily the righteousness and goodness of all thy laws; I admire the loveliness of thy image in wisdom, righteousness, and true holiness; I loath my own deformity whilst I am unlike to thee. I implore thy renewing grace, as the greatest blessing I can receive from thee; and I bind myself to the faithful improvement of it, as the weightiest employment of my my life.

I am abundantly satisfied in the declaration thou hast made of thy gracious purposes towards us. I renounce all thoughts and desires that are contrary thereunto, and resolve that holiness and eternal life shall be my design and study. I expect no pardon, O my God, but in ways of sobriety, righteousness, and godliness. I hope for a blessed immortality, only by patient continuance in well-doing. I consent to every part of the holy gospel, and add my testimony to the truth of its words, *That none of thy commandments are grievous; but thy yoke is easy, and thy burden light.* I hope, O Lord, by thy grace, I shall never contradict myself, by disowning in my practice, these free and serious professions; but that I shall every day so call to mind my own protestations and resolutions, as to continue with an unwearied diligence in stedfast obedience to thy commands, and to grow still stronger in the grace of the Lord Jesus.

O that every such address as this unto thy divine Majesty, may leave a greater sense of thee, and of my duty, and of my happiness, and of my manifold obligations, and repeated promises upon my heart: That I may always go out of thy presence with my mind more towards heaven; with lower thoughts of all the enjoyments of this life; with a greater relish of piety and holiness, and more passionate desires to become every way such as thou canst approve, and love, and delight in for ever. And assist me, I humbly beseech thee, so constantly

from above, that whatsoever good thoughts are at any time in my mind, they may grow to fixed principles; and all heavenly affections may become a new nature, and the constant temper of my spirit; and all my purposes and resolutions may advance into a serious practice and exercise of godliness; and all the actions of an holy life may grow more free, chearful, vigorous, and full of delight, till they be completed in everlasting bliss, through Christ Jesus. *Amen.*

A Prayer for a Person under Scruples of Conscience, or under Fears and Doubts of his spiritual Condition. New Manual of Devot.

I.

O MOST blessed and gracious God, who only canst heal a wounded spirit, and quiet a troubled mind; look with pity on thy servant, oppressed with a load of misery: Unto thee do I cry for help: O thou great Physician of soul and body, uphold and comfort my weak and dejected spirit, strengthen it against all inordinate vain fears and terrors, and deliver me from all unprofitable troubles of mind, and causeless scruples of conscience.

Thou alone canst relieve me; grant therefore, merciful Lord, to me thy servant, pardon and peace; and that I may be cleansed from all my sins, and serve thee with a quiet mind,
and

and glorify thy goodness, with a thankful and cheerful heart all my days.

II.

I take little delight in any thing I do, not in my spiritual exercises, which once were, and still should be, most delightful to me. Easy things are become difficult, and difficult things seem almost impossible to me; and I am full of fears, jealousies, and suspicions; but most of all am I apt to fear in this sad condition, that I have lost thy favour. I am greatly indisposed for my own business, loth to do any thing; and find a great backwardness even in praying unto thee, O Lord, my strength, and my Redeemer.

Direct me to proper means for the removal of my doubts and scruples, and let me hearken to the wise counsels and advice of a prudent spiritual guide, and such other persons as I shall consult with; and make me always willing and ready to follow wise instructions; and suffer me not to be led away by the delusions of the Devil, or my own foolish and perverse will.

O Lord, hear this prayer, which in anguish of spirit I make unto thee, for Jesus Christ his sake. *Amen.*

III.

O thou blessed Jesus, who wast made man, and in our nature tookest our infirmities, sin only excepted, and wast a man of sorrows, and acquainted with grief, and once, in anguish of

spirit upon the cross, criedst out to thy Father, and our Father, *My God, my God, why hast thou forsaken me?* O thou most merciful, faithful, and unchangeable High Priest, I beseech thee, by thy infinite compassion, to look down from heaven with an eye of pity upon me, who am a miserable object of thy pity, being sore let and hindered in the course of my Christian duties, by unaccountable sadness and dejection of spirit. Thou knowest, O Lord, how often, and how exceedingly my soul is troubled, and cast down; thou seest how much it is disquieted within me, and how grievous it is to me to be thus oppressed; and how uneasy my present state is.

I beseech thee, O blessed Saviour, hear my complaint, and take away this plague from me. It is with this most earnest petition that I now come before the throne of thy mercy. Remove this distemper, I beseech thee, whether it be in my body, or in my soul, or in both: O speak the word, and I shall be whole. I ask this in submission to thy will and pleasure: If it is sent to me to punish me for my past sins, or restrain me from sins to come, or to make me humble, or exercise my patience and my trust in thee; not my will, but thine be done. Make me content to bear it, though it be a very sore affliction; if thou shalt think fit to continue it, support me under it with the assistance of thy Holy Spirit. But if I am fit for so great a mercy, O let this torment of soul depart from me; that being restored to
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an easy, free, chearful and active frame of spirit, I may serve thee with more delight and vigour in all the duties of my heavenly calling. Blessed Jesus, my Saviour and Redeemer, let my complaint come before thee. *Amen, Amen.*

A Prayer for one that is not duly grieved for his Sins. SPINCKES'S sick Man visited.

A GAINST thee, O Lord, have I sinned, and done evil in thy sight; and what shall I now say unto thee? I desire to be deeply humbled for all my undutiful carriage towards thee. But, to my shame, I find that I am not so duly affected with my guilt and folly as I ought to be. I have highly offended thee, and miserably endangered my own salvation; and though I see and know this, yet I find by sad experience, that I am not so thoroughly grieved at the sight of my sins as were to be wished, and as I truly desire to be. I hope there is no sin that has its full dominion over me; none that I do not unfeignedly long and strive to shake off, and free myself from it, so far as I shall be able: As I also most earnestly desire, and beg the forgiveness of them all. Only I am concerned and amazed that I should not be more sensibly grieved at the consideration of them. Touch my soul, O blessed God, with such an affecting perception of my wickedness, that I may continually lament and

bewail it; that rivers of tears may run down mine eyes, because I have not kept thy law; and I may mourn in secret for my transgressions, may confess mine iniquities, and be more heartily sorry for my sin, even with a sorrow that may bring forth a repentance to salvation, that is never to be repented of. O Lord, who causedst water to flow out of the rock of stone, break this stony heart of mine, or rather take it away from me, and give me instead of it a heart of flesh, capable of those impressions that a guilty conscience is wont to make upon a returning penitent. Make me to loath my sins, and myself because of them; and to humble myself before thee, and in the most submissive manner to supplicate thy grace and Holy Spirit, to lead me in the way of life, and never to give over, till I shall have obtained a blessing, through Jesus Christ our Lord. *Amen.*

A Prayer for a holy and happy Death. New
Manual of Devot.

O ETERNAL and holy Jesus! who by thy death hast overcome death, and by thy passion hast taken out its sting, and made it an entrance into everlasting life, help me so to order my conversation in the world, so to govern my spirit, and to lead my life, that I may die with comfort and safety. Let not my death be in any sense unprovided, nor untimely.

Grant

Grant that, in the time of my sickness, I may not be left without the assistance of a spiritual guide, nor be destitute of the comfort of receiving the blessed sacrament.

Let me finish my course with patience, and resignation of my own will and desires with a firm faith, and a well-grounded hope; with a true and sincere repentance, and great degrees of love towards thee my God, and charity to all the world: And whenever it shall please thee to call me out of this vain and wicked world, grant that I may die the death of the righteous, having first discharged all my obligations of justice, leaving none miserable and unprovided at my departure.

And when the appointed time of my change comes, grant, O Lord, that I may receive it not as a curse, but a deliverance, as a rest from all my labours, without trouble and without sin. O remember not against me my manifold follies; but let them all be done away by thy mercy, and my blessed Saviour's merits.

Support me, O good God, in my last agonies; and, as my strength decays, let my pains wear off; and, when my strength fails, let not my faith fail; even in death enable me to trust in thee.

Deliver me from all violent disorders of a troubled fancy, and defend me against all delusions of my ghostly enemy: O let him not be able to disturb or terrify me, or any way prevail against me. And when my death approaches,

proaches, give thy holy angels charge to stand about me, to guard and receive my poor soul at my departure, and to conduct and carry it to the blessed regions of rest and peace, there to wait for thy coming, and then to partake of the glories of thy kingdom, O eternal and holy Jesus. *Amen.*

DEVOTIONS to be used after reading *A consolatory Discourse, persuading to chearful Trust in God, in Times of Trouble and Danger.*

A Prayer for Resignation. KENN'S Royal Sufferer.

O ALMIGHTY and eternal God, who work-
est all things according to the counsel of
thy own blessed will, and whose will is the
rule of all righteousness; look down in mer-
cy upon a poor and worthless sinner before
thee, whose heart was lifted up, and forgot
God; in the time of my prosperity; and
therefore thou hast justly deprived me of those
mercies which I did not improve to thy praise:
And since I would not serve thee in the ful-
ness of all things, it is but just I should serve
thee in the want of them. And yet such is
the vanity and deceitfulness of my heart, that
I am now apt to repine against thy Provi-
dence,

dence, and fret against thee for what thou hast done, instead of kissing thy rod, and submitting to thy fatherly chastisements: O therefore be thou pleased to subdue this rebellious heart of mine, and, by an entire resignation of my soul to thy sovereign disposal, cause me to rest satisfied in every condition into which it shall please thee to bring me: And however things may seem to me, through the blindness of my mind, and the darkness of my understanding, to go contrary to my interest, yet make me to know, O Lord, that it is my great interest to acquiesce in thy will, who doest all things well. Pardon, I humbly beseech thee, the stubbornness of my heart, and the unwillingness of my will to submit to thy good pleasure; and make me sensible that there is nothing more obstructs thy restoring of former mercies to me, than my murmuring and repining at thy present dispensations. Give me therefore, O Lord, such a composedness of spirit, that I may thankfully entertain whatever thou art further pleased to bring upon me, how hard soever it may seem to flesh and blood; and be made willing to say, The will of the Lord be done. And if the blessed angels, that are always in thy presence, and the spirits of just men made perfect, rejoice in the fulfilling of thy will, what am I, sinful dust and ashes, that I should murmur and repine thereat! Help me, O Lord, to consider, that, however my heart may fret against it, yet thy holy will is the result of infinite wisdom,

wisdom, as well as the rule of all righteousness; and that therefore it is both my duty and interest willingly to submit thereto. And help me also, O Lord, to believe, That when thou hast humbled me by thy present Providences, and brought me to lie at thy foot, in a due sense of my own unworthiness, and a just acknowledgment of the righteousness of thy dealings towards me, that thou wilt again cause the light of thy favour to shine upon me, and make the bones that thou hast broken to rejoice. Grant this, O Lord, and whatsoever else thou seest needful for me, for the sake of Jesus Christ thy beloved Son, and my alone Saviour, who has further taught me to pray, saying, *Our Father, &c.*

A Prayer against the Temptations of troublesome Times. KENN's Royal Sufferer.

O GOD, who wilt not suffer us to be tempted above what we are able to bear, succour me, that the temptations of this time of trouble does not overwhelm me; discover to me the ways of thy Providence, so far, that I may see why I should neither deny it, nor doubt it. And make me know thy judgments to be so unsearchable, and thy ways past finding out, that I may humbly submit my will to thy wisdom, and admire and adore that justice which I cannot comprehend. Let me not be of so narrow a mind, as to confine thy
work.

work to one world, which thou dost not finish but in two: Nor let me be such a creature of sense, as to believe thou hast no other reward or punishment than what I see and feel. O let my eyes look to the end of all, which is heaven or hell: And let me envy no ill man's happiness, which shall end in hell; nor bewail any good man's wretchedness, who shall have heaven for his end. And let me understand that the prosperity of sinners is a heavy plague, because it spurs them on to hell, which is the greatest punishment: And that the adversity of the saints is to them a mercy, because it is thy rod, to whip them into heaven, the best reward. Mean while, let me not give a breastful of thy peace, for an armful of that wealth which breeds nests of vipers and adders in their hearts, and continual stings in their bosoms: But let me prefer the sufferings of innocence, before the spoils and triumphs of violence.

O God, since a guilty conscience is the greatest punishment on earth, because next to hell; and accusing and condemning thy Providence, and forsaking my innocence, the greatest guilt, to that extremity let no temptation ever lead me. Jesus! keep me from it by thy grace and mercy. *Amen.*

A Prayer for one in Affliction. KENN'S Royal Sufferer.

O LORD, that affliction which is now my lot, is the result of thy good pleasure; and as such, let me eye it and improve it, to reclaim me from evil ways, and to direct my course into those that are good. If it be so grievous to bear it for a time, what is it, O God, to suffer it, and ten thousand times more misery than it, for ever? Then if it be ill, let it be thy rod to reclaim me; and if good, thy staff to make me stand better in grace, and advance me to thy glory; thy fan to purge me, thy furnace to prove me. So adversity to my body be the prosperity of my soul, let it come and welcome, O Lord; that my soul may at last everlastingly prosper with thee, in that day of bliss which knows no cloud of ill, nor end of good to eternity. Since affliction is a sign of thy mercy, a badge of thy favour, and a means of glory, let me not be impatient under it, lest I perpetuate my woes to two worlds; and whom thou hast but for a time, make myself miserable for ever. Blessed Jesus! who didst go from a cross to a crown, and dost cross me to crown me, let me carry mine patiently, that I may come to thy throne; and not cast myself from a cross of woe, into a gulf of confusion. From such miscarriages under my present afflictions, O Lord deliver me. Dear Jesus! By the merits and example
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of thy holy cross, and by the virtues and works of thy holy Spirit, do it for me, and sanctify it to me. *Amen.*

A Prayer in Time of Plague. Bp. PATRICK'S
Devot.

GREAT and many, O Lord, are the sins whereby we have provoked thee in these kingdoms, to send all thy sore judgments upon us; *the sword, the famine, and the pestilence, to cut off from them man and beast.* It is only of thy infinite mercies that we are not utterly consumed, and because thy compassions fail not. Blessed be thy goodness, that we are not yet delivered into the hand of those that hate us; but only corrected by thy own hand, who art the Father of mercies: To them we flee now in our great distress, and beseech thee, that thou wilt not shut up the bowels of thy tender mercy and compassion towards us in displeasure; but punish us, that thou mayest pardon us, and amend us, and make us a more devout, sober, righteous, and charitable people, zealous of good works. Say to thy destroying angel, hold thy hand; it is enough.

Or if thou art pleased to have it still stretched out against us, give grace to us who are yet in health to spend our time in examining our hearts and lives; in bewailing our offences; in settling our purposes of repentance

and new obedience; in inuring ourselves to delight in prayer and holy meditation; in giving thanks to thee for thy merciful preservation of us; in preparing ourselves for whatsoever change thou art pleased to make in our condition; and in doing good, with compassionate hearts, to those poor people that lie under thy heavy visitation. And graciously vouchsafe to bestow upon them entire patience and submission to thy will; and enable them with unfeigned repentance, and humble hope in thy mercy, to resign themselves and theirs into thy hands; that howsoever thou shalt dispose of any of us, living or dying, we may be the Lord's.

Lord have mercy upon us all, for Jesus Christ his sake. Amen.

The following seven Prayers are taken from these subjoined to Bp. PATRICK'S Sermons on Contentment and Resignation to the Will of God.

O LORD, the fountain of all good; whose blessings are derived in several channels to us, especially to our souls: Unto which all things minister, and help to promote their eternal welfare. I see the large and abundant provision, which thou hast made for them in Christ Jesus. Thou hast opened the heavens,

heavens, and let down eternal life unto us. Thou hast set before us the glory of another world, and called us to thy kingdom, and promised to make us heirs with thy only begotten Son, and to give us an everlasting inheritance. I thank thee, that thou hast brought the word of thy gospel so nigh me, and put it even into my mouth, and into my heart; and that I have felt thy Holy Spirit in my soul, so often disposing my mind and affections to seek that blessed immortality. Every good thing in this world bids me love thee, and rejoice in thee, who art the giver of it: And all the crosses likewise and afflictions of this life tend to make me happy, by teaching me moderation and sobriety, humility and heavenly-mindedness, faith in thee, and absolute resignation to thee, with fervent devotion, and passionate desires after a better life.

O God, how excellent is thy loving-kindness! therefore the children of men put their trust under the shadow of thy wings. How inexcusable shall I be, if I should starve in the midst of such abundance, and perish, when thou hast sent me such great salvation? How shall I escape, if, after thou hast done so much without my thought or labour, I should take no pains to attain the end of thy extraordinary grace towards me? Excite in me, I beseech thee, a greater sense of thy love, and endue me with a greater care to improve every thing to the enriching of my soul with spiritual wisdom, and all divine virtues; that so I may

and new obedience; in inuring ourselves to delight in prayer and holy meditation; in giving thanks to thee for thy merciful preservation of us; in preparing ourselves for whatsoever change thou art pleased to make in our condition; and in doing good, with compassionate hearts, to those poor people that lie under thy heavy visitation. And graciously vouchsafe to bestow upon them entire patience and submission to thy will; and enable them with unfeigned repentance, and humble hope in thy mercy, to resign themselves and theirs into thy hands; that howsoever thou shalt dispose of any of us, living or dying, we may be the Lord's.

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be the better able to bear all the troubles of this life; and neither the infirmities and pains of this body, nor the poverty and meanness of my outward estate, nor the loss and unkindness of friends, nor any other sad accident, may throw me into discontent and impatience of spirit: But I may still remember, that, as I suffer nothing but what I deserve, so my soul may be a gainer by all my sufferings. Help me, therefore, instead of murmuring and repining at my present condition, to apply myself to make the best use of it, whatsoever it be, to my everlasting advantage. Purify and refine my spirit more perfectly from all unreasonable opinions, and purge out of my heart all inordinate affections. Settle my will in an immoveable submission to thine. And, considering both that I am thy creature, and that I am an offender, enable me always to rest satisfied with thy proceedings, and acknowledge that I am less than the least of thy mercies.

Pardon, good Lord, all my ingratitude, and indecent complaints; pity my infirmities; accept my holy desires; confirm all my good purposes; strengthen and impower my endeavours, that I may mortify every bad disposition in me, faithfully discharge my duty, rightly use thy various blessings, patiently bear the heaviest afflictions, and make for my soul most certain provision; by all the means of grace, by the good counsels of others, the inspirations of the Holy Ghost, thy many remarkable

able providences about me, and whatsoever courses thou takest with me, to bring me safe through this life, to a happy eternity.

Amen.

II.

I PROSTRATE myself before thee, O Lord of heaven and earth, the eternal God; who art all that can possibly be, and whose goodness designs to make us happy both here and for ever. I acknowledge that it is only of thy infinite goodness, that I am not as miserable as any in the world are. That I enjoy so many blessings, which ought to make me rejoice in thee, more than any trouble can give me cause to complain, is to be ascribed merely to thy good will towards me. I am ashamed to think, that the most excellent knowledge which thou hast communicated to me of thyself, and of thy Son Jesus, hath had no greater effect upon my heart, to dispose me to love thee, to rest satisfied in thy love, to study to be quiet, and to be contented with my portion; which is so fair and liberal, in comparison with many others in this troublesome world.

Thou hast set before me thy grace and love in so clear and full a manner, that it ought to stir up the greatest admiration, and make me delight in the meditation of it. Thy power, and greatness, and purity likewise is so apparent, that it ought to make me fear, lest I should offend thy love by unthankfulness and discontent, or

any other way. Thy wisdom directs me; thy truth and faithfulness upholds and assures me; thy tender mercies encourage me; and even thy severity moves me to fly from that which would utterly undo me. There is nothing in thee, but I am the better for it. Thou art altogether excellent even in our eyes, and far more excellent in the eyes of angels and more understanding creatures. They rejoice always to behold thy face, and perpetually praise thee. But thou art infinitely more excellent in thyself, than we, or they, or any creature else, can comprehend.

How would my heart be pricked with desires to know thee more? How would my spirit be inflamed with the most ardent love to thee? How quiet and joyful should I be in thy love, if I did really feel the sense of what I have confessed, and uttered nothing with my mouth but what was first in the profoundest depth of my heart? But alas! we have too superficial thoughts of thee: Our words are apt to be fuller than our sense: And therefore, I fall down before thee, and beseech thee to help me to consider over again what I have said of thee; and to make me feel something in my soul of thy divine Majesty, too big for my mouth. Make me heartily and deeply sensible of thy omnipotent greatness, of thy no less omnipotent goodness, of thy unspotted holiness, of thy unsearchable wisdom, of thy bottomless mercy, and just indignation at those sins whereby we
provoke

provoke thee: That so I may fear thee, and trust in thee, and earnestly study to resemble thee in what I am able, and to admire and adore thee in those things which are above our imitation. O that the least sin may be more hateful to me than the greatest misery of this life; and the least degree of goodness more lovely in my eyes, than the highest worldly prosperity.

Endue me with a settled, quiet and composed temper of spirit, like that of the celestial natures. Make me constant and immoveable in the choice of my happiness. Fix a perpetual cause of joy in my heart. And fill me with that heavenly sense of things, which will be always springing up in delightful thoughts, and comfortable hopes and chearful praises and thanksgivings to thee, my God. Seal up my heart with such a sense of thyself, that nothing may hereafter be admitted there, but what will let me love thee better than it, with the purest and strongest affection. And, seeing thou hast designed us to an excellent condition, help me ever to mind those heavenly things; and not set my heart on lower enjoyments, which thou dost not think to be good enough for me. Remember me on all occasions, how frail these comforts are, which I am apt so eagerly to pursue, and closely embrace: That I may love them as dying things, and resign them back to thee with a willing heart, and an undisturbed spirit; blessing thee who hast let me enjoy them so long, and prepared

pared better blessings for me by patient and contented submission to thee, when thou deprivest me of these.

Behold, O Lord, I commit myself unto thee, and all I have, with a perfect trust and confidence in thee. I know thou intendest my good in all that befalls me; and thy wisdom knows how to effect it, even contrary to my inclinations and natural desires. Preserve, I beseech thee, this resolution in my heart for ever, to commend myself unto thee in doing good with a chearful mind, and enduring evil with a patient spirit; That so I may honour my Lord and Master Christ Jesus, and be an ornament to his religion, and declare the power and force of that faith which I have entertained. O that I may never come behind those who had less knowledge of thee, but rather excel them as much in contented and constant submission to thy will, as I do in my understanding of it. And make me every day to grow in both; to make a great increase in wisdom and virtue, until I come to perfection; and be fit to be removed hence from all the troubles of this life, unto rest and peace, in uninterrupted joys, with my blessed Saviour. *Amen.*

III.

O GOD, in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore: We see daily, how uncertain and empty all our enjoyments are
in

in this world ; and are directed by our constant experience to look up higher, and fix our hearts on thee, for our true contentment and satisfaction of spirit. Our eye is not satisfied with seeing, nor our ear filled with hearing ; but after all that we possess, our spirits are still thirsty, and craving more. The very love of ourselves, and our own ease, carries us unto thee : For we are extremely miserable, even in the midst of abundance, if we want thee. Blessed be thy goodness, that I know thee, and thy exceeding great love to mankind in Christ Jesus. Blessed be thy infinite grace that I understand where my happiness lies ; and am not left to wander after the foolish desires of my own heart. O turn away mine eyes from beholding vanity, and quicken me in thy way. Fasten my mind on that immoveable bliss, which our Lord hath discovered unto us, and fill me with a constant delight and joy in contemplation of it ; that so I may not lay out my strength for that which is not bread, and my labour for that which satisfieth not ; but earnestly pursue that everlasting life, the very hope of which is so sweet and comfortable in this world.

Thou hast not made me, I know, to be miserable here ; for thou art the Father of mercies, and takest pleasure in enriching others with thy benefits. It is thy glory to do good : Thou openest thy hand, and satisfiest the desire of every thing living. The whole creation acknowledges thy bounty ; and therefore

I should be the most ungrateful wretch, if I should not rejoice in it, which hath made me to want nothing but what I may easily enjoy, and hitherto hath supplied all my needs with a continued care and kindness. Preserve me, O Lord, in a sober and serious sense of the state of my own nature, and of the condition of all things round about me. That I may not stretch my desires greedily after that which I do not need, and which cannot satisfy and fill up the vast emptiness of my soul, if I did enjoy it. Make me so wise as to reflect continually upon the trouble as well as pleasure that I am like to meet withal in every change; that so I may be modest in my desires, and pursue what I desire with an indifferent mind, and enjoy what thou bestowest on me with a thankful and charitable heart, and with a quiet and undisturbed spirit, resign it back into thy hands, when thou callest for it. O blessed Jesus, as thou hast made thyself my example, so be thou pleased to be my guide. Inspire me with the same thoughts, inclinations, desires, and resolutions, which were in thy blessed nature. Help me to place my satisfaction there, where thou livest in perpetual peace, amidst all the troubles and vexations of this life. Raise my spirit to that great and sublime good, which none can touch, much less remove; that, remaining in an unshaken possession of thy love, and being lifted up in noble hopes of the glory to which thy love will promote thy faithful servants, I may not feel myself

self altered by any of the changes which are in the things that are under my feet. Dispose my mind, O God, to the sweetest and most gentle compliance with thy providence. And make me so perfectly in love with thy will, that all that is great or glorious, or delightful in this world, I may enjoy in a pure and clear conscience, void of offence towards thee and towards all men. O the deliciousness of those pleasures! O the divineness of those joys! Bless me daily with a stronger taste of them, and satisfaction in them, till I come to enjoy that reward of well-doing, which exceeds all thoughts and desires, through our Lord and Saviour Christ Jesus. *Amen.*

Our Father, &c.

IV.

O ETERNAL God, who art the first and the fountain-good, from whom all other things flow: I and all men else are but as so many little drops from thee; yea, the whole world is but as the drop of a bucket, and the small dust of a balance, in comparison with thy greatness. Thou art our only happiness, the true joy and rest of our souls; and so we should feel, and not only say, were we well acquainted with thee. O what delight! What height of joy would it create in my soul (did I but apprehend what thou art) to think that thou, who art so great, and needest not any thing, wilt offer thyself unto

us,

us, such poor things, to be our God, our portion, and our exceeding great reward! If my mind was deeply sensible of thee, it would be as hard to draw mine eyes from thee, as now it is to turn them towards thee. I should never love to be absent from thee: I should sigh and mourn after thee: O how would my soul languish in desires to enjoy more of thee! But now in this dark and ignorant state wherein we are, alas! I can think but seldom of my happiness. And when I do, my thoughts are short, and raise me up but to small glances of thee. My meditations are as dreams that soon vanish, and are presently forgotten. O what a dull and cold image of thee do they leave upon my heart! How soon doth all that warmth of love and joy, which I at any time feel, expire and faint away! I adore thy unspeakable goodness, O most blessed for evermore, that thou wilt accept of such poor love, and praise, and service as I am able to tender unto thee. And it is the unfeigned desire and study of my soul, to present thee with an heart more devoted to thee, and possessed with a holy sense of thee, and constant delight in thee. I bless thee with my all, my soul, for all the ways and means whereby thou bringest thyself to our notice, and to our remembrance, and provokest our love and affection to thee, who hast the most absolute title to it.

Thy wise and fatherly Providence is to be acknowledged, even in all the troubles and afflictions

afflictions of this life : And when thou chastenest us, we ought to confess thy love is great, which makes the most distasteful things to be friendly to us, and the instruments of our eternal good. We are extremely indebted to thee, if thou wilt by any means be pleased to bring us more acquainted with thee our chiefest joy ; and accordingly ought to submit ourselves to whatsoever thou wilt order for us, with humble, meek, and contented spirits. I will never murmur, O Lord, nor repine at any thing that befalls me : I will never question thy care of me ; but always say, It is the Lord, let him do as seems good in his sight. Join my heart in a closer affection to thee ; give me but to taste and relish more the words of eternal life ; lead me but more and more into the knowledge of myself, and all things here ; carry me but above this world, and make me like my Saviour, and deal with me as thou pleasest.

I see the benefit I may receive, even by the loss of any thing in this world. Lord, vouchsafe me the grace, that I may study to improve in goodness, according to my knowledge. And though my nature may be apt to be impatient of many troubles, of reproaches offered to me by my enemies, or unkindness from my friends ; yet enable me to reap much good by such evil means, and not to think so much of what I suffer, as of what I have enjoyed, and of what, through thy grace, I may still enjoy, and never lose. Dispose me, O God, I
D d again

again beseech thee, by all afflictions, to be better acquainted with thyself; to learn to seek my happiness in the other world, (of which I beseech thee to give me a stronger taste); to see what is amiss in my own soul, and to amend it; to improve in the most excellent virtues, by entire submission to thy fatherly Providence. O that death, by this means, may grow more familiar to my thoughts; and that, while I live, I may use all the pleasures of this world discreetly and thankfully, and do the more good with that which I must shortly leave; and that, when thou callest for any thing I have, I may return it back willingly and cheerfully, saying, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord from henceforth, and forever. *Amen.*

V.

O ETERNAL God, who only hast immortality, and dwellest in such unapproachable light and glory, as our clothed spirits cannot behold, nor enter into its brightness. If we can at any time look out of our bodies, and see beyond this world, and have some little beam of that light communicated unto us; we can apprehend nothing so beautiful and attractive, nothing so satisfying and contenting, nothing so delicious and ravishing to our spirits. It even invites them to quit these bodies,

dies, and makes us willing then to go from hence, that we may be with thee.

It is thy goodness which hath imparted such a capacity to us, that we may understand thee in some measure, and the things that thou hast made; which all represent, to our great admiration and delight, thy wisdom, power, goodness, and infinite majesty, in their vast numbers, and comely variety wherein they stand or move. It is but fit that we should absolutely submit ourselves unto thee, who art so great; and that we should never in the least dispute thy orders, who couldst contrive such a mighty fabric as this, and who supportest and governest it continually in an admirable constancy. Behold, O Lord, in a firm belief that thou art, and that thou art most perfect; in an high admiration of thee, and an unfeigned desire to agree with thee, I yield up myself to follow thy counsels, to obey thy orders, and to endure whatsoever it is thy pleasure shall befall me in this world. It is by thee alone that I or any other creatures have a being. And I know thou art so good, that thou hast not made me to be miserable; and that thy wisdom is so great, as to be able to bring the greatest good out of that which seems most to prejudice my happiness.

I adore thy power, and trust myself in the arms of thine infinite mercy, which embraces all creatures. I believe that thou who art so incomprehensible, canst not please thyself in grieving such poor things as we are, who, if

we were greater, have no power to resist thy will. Imprint these thoughts, O Lord, so deeply in my mind, that I may ever reverence thee, and give thee my thanks that I have a being, and am capable of immortality; and rejoice that I live under thy wise and good government; and acknowledge thee in all the good things that I enjoy, which can do me no good without thee; and humbly bear thy chastisements, which cannot hurt me, whilst my mind and heart is fixed on thee. Enlarge my thoughts beyond myself, that I may be well pleased, if others gain by that which is my loss. And help me especially to desire the eternal happiness of mankind, and to rejoice in thy long-suffering and patient charity, even towards those who are evil; nothing doubting, but that thy fatherly love will have a more tender regard to me, while I endeavour to do good.

O that the same spirit may be in me, which was in those holy men, who have left us an example of contentedness and patience; that I may not only commend them, but imitate and follow them, as they were followers of thee, and of our Lord. Fix my mind so steadfastly on thee, that it may be my constant and immoveable will to follow thee, whithersoever thou leadest me. And possess me with such a deep sense of thy unfearchable understanding, that I may neither presume to judge thy Providence, nor be so foolish as to distrust thy conduct, or murmur at thy appointments:

But

But still remembering that thy judgments are a great deep; all the displeasure, and disgust, and sorrow, and grief, and fears, and cares, and other troublesome passions that are apt to arise in my heart, may be swallowed up in the thoughts of thy infinite wisdom, and no less infinite love.

I have the greater reason to submit myself, with an humble confidence in thee, considering all the good that I have received already from thy bounty. Thy benefits are innumerable; so that if I should spend all that time, which I am too ready to waste in complaints, in recounting thy favours, I should not be able to come to the end of them. O God, raise my spirit more and more to that heavenly employment. Let the remembrance of thy mercies be ever dear and sweet to me: And let not the bitterness of any affliction ever make me to forget the sweetness of them; but rather excite me to show myself more grateful to thee, that I was not always so afflicted. I commend both soul and body unto thy care and blessing; not knowing to what thou hast reserved me; but resolving still to say in every condition, The Lord is good, and doth good. Let it be as seemeth good in his sight. And blessed be the name of the Lord. *Amen.*

VI.

I ADORE and praise, O Lord, thy greatness,
thy power, wisdom, and goodness, which

shine in all thy works of creation and Providence. They all show forth the majesty of thy glory; and are placed and move in such comely order, that thou thyself rejoicest in all thy works, and art perfectly pleased even in that which gives us grief and trouble. It is our duty, O blessed God, to be pleased too, and to rejoice in this knowledge which thou hast given us of thee, who art from everlasting to everlasting, and changeest not, but art ever the same immutable love, exercising the most wise and tender Providence in every part of this great world; and more especially over mankind, to whom thou hast shewn the highest kindness, and given unquestionable testimonies of thy singular care of them, and goodwill towards them.

There is nothing, I am sensible, so unseemly as a discontented mind, repining at the present, or distrusting thee for the future; especially in us, who have been so strangely favoured by thee, and had particular assurance of thy most gracious inclinations and purposes to make us happy for ever. I am ashamed, O my good God, and loving Father, that so much as one complaining thought should arise in my heart; beseeching thee to pardon me, and to represent thyself so fully and feelingly to me, that I may with a serene and untroubled mind receive whatsoever shall befall me; yea, rejoice that thy most holy will is done, though never so cross and contrary unto mine. O, sweet Jesus, who didst possess
little,

little, and enjoy much; who didst endure much, and not complain at all; whose charity was far larger than all the wants of miserable creatures; who providest even for their pleasure and decent entertainment; and, by humbling thyself, hast obtained a most glorious power, and promised to bless us, and never leave us nor forsake us; bless me, I most humbly beseech thee, with the same contented mind and spirit. Imprint on my heart the image of thy humble, meek, and patient goodness. Make me feel that thy merciful kindness endures for ever; and fill my soul with that meat which abideth to everlasting life, as once thou didst the bodies of thy disciples, with the meat that perisheth. While I think of what thou was, and what thou art, and what thou hast done, and what thou art able, and hast promised still to do for us, transform me by that means into the very spirit which was in thee; that I may be lowly in heart, and satisfied with my present portion, and do good, and endure evil; and conform to thy will in every thing; in imitation of thy most excellent example, and in hope of that complete bliss, which thou art able and intendest, I see, to bestow upon me, both in soul and body, in an immortal life.

O God, what things are those which thou hast laid up for those that fear thee; for these that trust in thee, and depend entirely on thy goodness, and submit to thy will and pleasure!

In

In what a kind relation art thou pleased to stand unto us ; that we may be confident thou dearly lovest us, and wilt take care of us ? All ages have experienced this love, that thou, Lord, hast not forsaken them that seek thee : Therefore thy face evermore will I seek. I will never doubt of thy merciful kindness ; but always believe that thou art gracious and full of compassion ; just and true in all thy ways, O thou King of saints. Confirm and strengthen these holy purposes in me, by the assistance of thy good Spirit, making these thoughts more strong, more lively, and mightily affecting my heart ; so that I may be able to say, *The Lord is my helper, I will not fear what man can do unto me.* He hath not spared his only Son, but delivered him up for us all : How shall he not with him give us all things ? I will bless the Lord at all times, his praise shall be continually in my mouth, my soul shall make her boast in the Lord, and I will rejoice in his salvation.

O blessed day, when we shall see Jesus again ; and feel him changing this vile body, and making it like his glorious body, by the power whereby he can subdue all things to himself ! O happy day, when all tears shall be wiped away from our eyes ; and there shall be no sighing nor sorrow, but present satisfaction and joy for evermore ! Help me always to comfort myself in every condition with the hopes of that joyful time, and to prepare myself for the blessedness of it ; by doing
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ing thee all the honour I can in this world; especially by testifying, through a meek, patient, and chearful suffering of all the troubles of this life, that thou art wise and good, and bountiful to all thy faithful servants, and that thy service, in the midst of my sufferings, is better than all the pleasures of sin, which endure but for a season.

O God, I desire always to give thee this glory; and to count it an honour that I can bear witness to thee, by a contented virtue, in every state and condition of life. I esteem that approbation and praise which I hope for from thee, far above all the dignities and preferments of this world. Do thou, O Lord, but allow of me for thy good and faithful servant; and make me but to feel the comfort of that joyful voice, which I hope to hear, *Well done, good and faithful servant, enter into thy Master's joy*; and do with me what thou pleasest. I confide in thee for that happiness, and for all things else. I leave myself wholly to thy disposal. I depend absolutely on thy wisdom, and thy good will and kindness, which I intrust with all that concerns me. I resolve to be satisfied with what thou orderest, and still to speak good of thee; hoping, that whilst I have this good heart towards thee, I shall at all times rejoice with a chearful countenance. *Amen, Amen.*

VII.

O Most holy and ever blessed God, when we turn our eyes from this world, towards thyself, we cannot but account it our highest happiness that we know thee to be the author of it, and that we know thou rulest and governest in heaven and earth, and humblest thyself to take a special notice of us, the children of men; whose affairs thou administereest with such great reason, wisdom, and justice, and hast declared thyself so abundant in goodness and tender mercy, that we ought not to suspect thee of any unkindness to us, or entertain any hard thoughts of thee, notwithstanding any misery that may befall us: But in every estate and condition of life, to adore thy power, and commend ourselves to thy wisdom, and hope in thy goodness, and rest satisfied of thy intentions of giving us better goods, than we are naturally apt to desire.

Accordingly, O Lord, I here bow down my very soul before thee, and, with the greatest humility of spirit, submit myself, both to what thou wouldst have me to do, and what thou wouldst have me to endure. I know that I cannot but be safe in thy hands, and that no harm can come unto me, while my heart is possessed with a due care to please thee, rather than to ease myself. Settle in me, O blessed God, right notions and apprehensions of thee. Persuade me perfectly, as
of

of thy being, so of thy Providence and excellent counsel, and fatherly care, and almighty love, that can turn the greatest evils of this world into our greatest good. Fill my mind with such a strong and lively belief of thy most blessed and gracious nature, that none of the crosses of this life may ever shake my hope in thee, or make me murmur or repine at any thing, which thou thinkest fit should be my portion. Endue me likewise with a right sense of the nature of all those things, whether good or evil, which we desire to enjoy or to avoid; that the want of the one, or the suffering of the other, may not seem so considerable, as to alter my thoughts of thee, or weaken my belief in thee, or disturb the holy peace and joy, which the thoughts of thy good will towards me are apt to raise up in me. Help me by wise and composed thoughts to moderate all my desires after those goods that are without me; to be contented with those that are within myself, which none can take away from me; to value all things by their end and use; to enjoy what I have temperately; and to live in an humble sense that I have nothing, but what comes from thee, and is the fruit of thy free bounty: That so I may return it quietly, and acknowledge that in all conditions I have more than I deserve.

Adorn my soul with all the graces of thy holy Spirit, that so I may have peace within, in the midst of all troubles which surround me, and the splendor of Christian virtues may shine

shine forth in the greatest darkness. Enable me always to prize innocence, more than pleasure or greatness, or any other worldly good; to shew forth the power of godliness, and a divine nature, under all the pressures and sufferings, that I may lie under: That honouring my religion, it may be an ornament and a crown of glory to me, both now, and in the great day of the Lord Jesus.

I commend myself unto thee, O God, who canst not misguide me; and perfectly knowest what is fittest and most convenient for me in every part of my life. Bear me up against all discouragement, by wise and pious thoughts, especially by a firm and mighty sense that thou art good, and doest good, and hast shown thyself most excellently good to us in our Lord Christ Jesus, by whom I will give praise and thanks unto thee for ever and ever.

Some other DEVOTIONS to be used
in extraordinary Cases.

*A Prayer for a Person troubled in Mind or in
Conscience. Visitation Office.*

O BLESSED Lord, the Father of mercies,
and the God of all comforts, we beseech
thee look down in pity and compassion upon
this

this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble. But O merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure, but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from the fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

Another for the same, or for one under deep Melancholy and Dejection of Spirit. From Mr JENKS.

O MOST good and gracious Lord, thou knowest our frame, and art a God full of compassion, to pity and relieve thy servants under their trouble and oppression. Look down, we humbly pray thee, with thy wonted
E c
pity,

pity, and remember in tender mercy the work of thy hands, our disconsolate friend, this troubled soul, that is even distracted in suffering thy terrors: Thy wrath lies hard upon *him*, and all thy waves are gone over *him*; they disturb *his* peace, oppress *his* mind, and make *him* unfit rightly to use *his* reason, or discharge *his* duty. O thou that speakest the winds and waves into obedience and calmness; fettle and quiet *his* discomposed thoughts; speak peace and satisfaction to his troubled mind, and give *him* comfort and sure confidence in the sense of thy pardon and love. Lord, help *his* unbelief and increase *his* faith. Though *he* now walks in the valley and shadow of death, let *thy rod and thy staff* comfort *him*. Let *him* trust in the name of the Lord, and stay upon *his* God. In the multitude of the thoughts and sorrows that *he* hath in *his* heart, O let thy comfort come in to refresh *his* soul. Be thou pleased, Lord, to deliver and ease *him* of the load that lies upon *his* spirit: And let in a beam of thy heavenly light, to scatter and dispel all the clouds and darkness in which *his* mind is wrapt up. O direct to the means most proper for *his* help, and bless and prosper them so, that they may be effectual to promote *his* recovery out of this sad and doleful estate. Incline *his* ears to wholesome counsels, and fashion *his* heart to receive due impressions: O gracious Father, pity *his* frailty, and forgive *his* sin: Heal *him*, O Lord, both in soul and body, and rebuke *his* distemper
so,

so, that *his* disquieted soul may return to its rest. O raise *him* up, and make *him* whole; yea, make haste, O Lord, to show such mercy upon *him*, even for thine own mercies sake, in Jesus Christ our blessed Saviour and Redeemer.

From Bishop PATRICK.

DEFEND *him*, O most gracious Father, from dishonouring thee and *his* religion, by distrusting thy goodness, and calling thy loving-kindness in question towards those that are sincerely bent to please thee.

Remove all troublesome imaginations from *him*, and give *him* a clear understanding of thee, and of *himself*, that no causeless fears and jealousies may overwhelm *him*, nor *his* heart sink within *him*, from any unprofitable sadness and dejections of spirit. Compose, therefore, we beseech thee, *his* broken and disturbed thoughts, quiet *his* troubled and disordered mind, and appease all the ragings and tumults of *his* soul, by a sweet sense of thy tender mercies, and of the love of thy Son Jesus Christ to mankind. Keep *him* from making any rash judgments and conclusions of *himself*, and much more from charging thee foolishly; and give *him* so much light and judgment amidst all the darkness and confusion of *his* thoughts, that he may not think *himself* forsaken by thee, but rather that *he* may firmly believe, that, if

he does the best *he* can, thou requirest no more of *him*. And, good Lord, enable *him* to look beyond these clouds, to that blessed place whither *his* Saviour is gone before, in which there is no darkness at all; and, (in an humble hope of coming to the same place where *he* is), to content *himself* with any condition whilst *he* is here, so far remote from that region of light and glory.

Hear us, most merciful and loving Father, and hide not thyself from our prayers. Strengthen the weak and feeble endeavours of this thy servant; support *his* fainting spirit, and cause it humbly to hope in thee for ever. Confirm and establish every good thought, desire, and purpose, which thou hast wrought in *him*; perfect that which thou hast begun; make *him* to grow in wisdom, faith, love, and willing obedience: Conduct *him* hereafter so easily and steadily, peaceably and quietly, so chearfully and securely in thy ways, that *he* may glorify thee whilst *he* lives, and when *he* comes to be removed from this troublesome world, may resign *his* soul into thy merciful hands, with a pious confidence and holy hope of a joyful resurrection to come, through the merits of thy Son Jesus Christ our Lord.

A Prayer for one under Fears and Doubts as to the Goodness of his spiritual Condition, or that is under perplexing Thoughts and Scruples about his Duty. From Mr KETTLEWELL.

O LORD our God, we come unto thee, in behalf of this thy servant, whose soul is cast down and disquieted within *him*, by reason of the fear *he* has of not being in thy favour, and not accepted by thee. *He* questions whether *he* has not all along presumed on the goodness and safety of *his* condition, without having any reason for it. And for this the sorrows of *his* heart are enlarged, and *he* is brought very low. To thee therefore we cry on *his* account, that thou wouldest be pleased to hear *him* speedily, and bring *his* soul out of prison. Remove from *him*, we intreat thee, all frightful apprehensions, all perplexing doubts and scruples about *his* duty, which will either hinder *him* from doing it at all, or make *him* to do it heavily, and with a troubled mind. Let *him* not indulge *his* fears as a sign of tenderness of spirit, and the fruits of thy grace, but rather let *him* labour against them, as *his* spiritual dis-ease, or as Satan's temptations.

O make *him* satisfied and settled in a right understanding of all good things, and careful in the observance of them; and do thou expel by the light of thy countenance, all those mists of darkness which cloud and obscure *his* soul,

that *he* may not unnecessarily be dejected and distrustful of *himself*, or dishonourably jealous of thee. Deliver *him* from all *his* offences that do provoke thee to hide thy face from *him*, and make *him* so much a stranger to peace and comfort; and cause *him* to be delighted with doing thy will, and to place *his* chief satisfaction in acting so as is most agreeable to thee, through Jesus Christ our Lord.

A Prayer for one who is hurried with wicked and blasphemous Thoughts. From Mr LEWIS.

O LORD God, who art the Father of our spirits, and to whom all thoughts are open, and all desires known, we humbly intreat thy fatherly goodness to succour and relieve this thy servant, who labours under the burden of wicked thoughts and blasphemous suggestions. Thou knowest, O Lord, how painful and uneasy such thoughts are to *him*, how contrary to the sense *he* has of thy excellencies and perfections, and how earnestly *he* desires to be freed from them. Thou seest how much *his* soul is cast down, and how disquieted *his* spirit is within *him*. That at these hellish suggestions *his* heart trembles, and is moved as it were out of its place. And though the troubles of *his* heart are thus enlarged, *he* finds no way to be brought out of *his* distress. To thee therefore we humbly presume to apply ourselves, and to intreat that thou wilt
look

look upon *his* affliction and *his* pain, and forgive *him* all *his* sins. We know, O Lord, that nothing is impossible with thee; that thou stoppest the raging of the seas, and canst as easily rectify the tumultuous thoughts of a raging mind. O let thy power and greatness be shewn in healing the mind of this thy servant. Cleanse the thoughts of *his* heart, by the inspiration of thy Holy Spirit. Suffer them not to be defiled by any wicked, profane, or blasphemous suggestions mixing with them: But heal the soul of thy servant, by enabling *him* to stifle and suppress all such thoughts as tend to vex and torment it, to rob it of its peace, and deprive it of its innocence. To this end, enable thy servant to keep all *his* passions within due bounds, to be of an equal and steady temper, to be mild and gentle in *his* behaviour, and neither to set *his* hopes nor *his* fears too high. Make *him* to abide in the calling wherein he is called, and not forsake the station wherein thy Providence has placed *him*, but do *his* duty in that state of life to which thou hast called *him*. Let him not think the worse of thee, or accuse thy Providence of want of care of *him*; since, if thou pleasedst, thou mightest have permitted such thoughts to have continued perpetually without any intermission, or at least to have visited *him* much oftener, and in a more frightful manner, without the least diminution of thy justice. Make *him* sensible therefore of the wise and kind reasons of these afflictions;
that

that if they are duly improved, they may be powerful preservatives of *his* soul against the prevailing sins of a loose age; may lessen *his* inclinations to the enjoyments of this life, and deaden his appetite to sensual pleasure and the perishing goods of this world; that by these afflictions *he* may be disposed to compassionate the sufferings of others, and less to envy their height and prosperity; that they tend to make *him* more to feel *his* own infirmities, and to perceive the want of divine assistance, and to carry *his* thoughts to heaven: All which advantages shew, that it is in faithfulness that thou afflictest mankind; and that although for the present all affliction is grievous, yet it is our own fault, if it does not work out for us a more exceeding and eternal weight of glory. But in vain, O God! are all these considerations, unless thou pleasest to set them home on our minds. To thee therefore we address ourselves, that thou wouldst open the eyes of this thy servant, that *he* may see and know the wise and gracious dispensations of thy Providence, and by humbling *himself* under them, may be at last lifted up, and made a partaker of that peace and joy which thou bestowest on all thy faithful servants. Grant this for Jesus Christ his sake, our only mediator and advocate.

*A Prayer for one who is afflicted with a profane
Mistrust of divine Truths, and blasphemous
Thoughts. FROM MR KETTLEWELL.*

O MOST gracious God, who by the power of thy Spirit art only able to cure our sickness, and overcome the unruliness of our minds; protect this thy servant, we humbly and earnestly intreat thee, against all profane doubts and mistrusts of thy truths, and against all blasphemous thoughts and suggestions about divine things, which either *his* own melancholy and disordered fancy, or the busy and wicked adversary, are ready to represent and suggest to *him*.

Never suffer them, O God, to stagger and weaken *his* faith, nor to hinder or clog *his* practice; nor, if thou pleasest, by their wearisome conflicts, to be a pain and burden to *his* life. Preserve *him* not only from the sin, but, if it may seem good to thy fatherly wisdom, from the temptation too, and from the trouble and sorrow of them.

But if it be thy blessed will to continue these profane and terrifying thoughts for *his* trial and humiliation; Lord, make *him* sensible, and comfort *his* disturbed heart with the sense thereof, that it will not be imputed as a sin to *him*, to be tempted therewith, but to yield to the temptation. Convince *him*, that in thy sight *he* is not guilty of the same, whilst *he* neither believes nor gives place to them; not
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altering or abating either *his* faith or *his* practice thereupon. Let *him* know, that these distrustful and blasphemous thoughts are the enemy's sin, who, to try and tempt *him*, studiously and wickedly suggests them; not *his*, who, instead of hearkening thereto, and complying therewith, immediately resists them, as soon as *he* perceives them, and casts them out with horror and indignation.

O that, during this trial, *he* may learn to depend entirely upon thee, without whom *he* can do nothing; that, as often as these profane thoughts are thrown into *his* mind, *he* may find grace to overcome them, and, without the least allowance or delay, to throw them out again, and that *he* may learn to bear with *himself*, and to shew patience under them, as under every other affliction and trial of thy ordering, trusting to thy grace to assist *him*, and to thy mercy to accept *him*, whilst *he* is humbly labouring under the same; and to thy goodness, to rid *him* of them in thy due time, for our dear Lord and only Saviour Jesus Christ his sake. *Amen.*

A Prayer for one under the Dread of God's Wrath, and everlasting Damnation. From Mr LEWIS.

O ALMIGHTY God, the aid of all that need, and the helper of them that flee to thee for succour, accept, we beseech thee, the prayers
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ers that we now put up for this thy servant, labouring under the dismal apprehensions of thy wrath. O! who may stand in thy sight when once thou art angry? *His* flesh trembles for fear of thee, and *he* is afraid of thy judgments. *He* is not able to bear up under the thoughts of thy displeasure, that thy mercy is clean gone, and that thou wilt shew *him* favour no more.

But do not thou, O God, enter into judgment with *him*; make *him* sensible, that though the wages of sin be death, yet the gift of God is eternal life: That thou hatest the death of a sinner, and art not willing that any should perish: That thou always punishest less than we deserve, and in the midst of judgment rememberest mercy: Oh do thou set this home on *his* mind, that so *he* may be brought off from *his* distrust of thy mercy, and thinking *his* sins are unpardonable by thee. For his sake who suffered on the cross, and made there a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, deliver *him* from thy wrath, and from everlasting damnation. Hide not thy face from *him*, but revive *his* soul with a sense of thy love, and the hopes of thy pardon, and obtaining the joy of thy salvation; that so *he* may be raised again from this dejection he is now afflicted with, and may shew with gladness what thou hast done for *his* soul; all which we humbly beg for Jesus Christ's sake. Amen.

A Prayer for a Lunatic. From Mr JENKS.

O LORD, the only wise God, thou givest understanding, and takest it away as thou plearest; and thou art holy and righteous in all that ever thou dost; though the reason and meaning of many of thy works is unknown to us, yet still thou knowest well what thou hast to do: And we must be dumb, and not open our mouths, when it is thy doing. The strokes which thou hast laid on thy poor creature would be just upon any of us; and we must acknowledge it owing wholly to thy mercy that it is any better with us: But in tender compassion of *his* pitiable condition, we take upon us to beg thy merciful relief in *his* behalf; for thou, Lord, that givest sense and discretion, canst as easily renew them when impaired; and thou that madest thy servant out of nothing, canst also bring *him* to use *his* reason right, as *he* ought.

O dispel the clouds in which now *his* soul is wrapt up, that *he* may come to a good understanding of *himself*, and a right mind. Reduce and heal *his* craz'd and disorder'd understanding, settle and quiet *his* passions, pacify and compose *his* fancy and imagination. Have pity, we beseech thee, O Lord, upon *him*, and impute not unto *him* any thing that is now said or done amiss by *him*: But in mercy pass it by, as if it had not been said or done at all.

O that thou wouldst direct to some means for help in this case! and make *him* tractable to the use of remedies, and willing and ready to comply with the advice of *his* friends, till *he* shall be in a better capacity to manage and help *himself*. And where no means will reach to work the cure; thou that canst open the doors which are barred against us, and art never at such a loss but thou knowest how to deliver: O reveal thy glorious arm to bring salvation from above, and command that deliverance which is out of our prospect to see effected: That thy name may have all the glory of such thy great and wonderful mercy in Jesus Christ. *Amen.*

A Prayer for natural Fools or Madmen. From
Mr KETTLEWELL.

O ALMIGHTY and most merciful Father, pity, we intreat thee, this thy poor creature, who knows not his own wants, nor how to ask for thy mercies: But as *he* is not capable of doing things to please thee, so let nothing which *he* doth offend thee. *He* is still as an infant, O God, not arrived to the use of reason: O deal with *him* as thou dost with them, and as such admit him into the kingdom of heaven. [* *He* has been received for thy child in baptism, and has done nothing since to forfeit the claims of mercy and bliss made over to *him* therein,

* Omit this clause in the case of madmen, who have been mad since they came to the use of reason.

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and belonging to that relation ;] O let them be fulfilled and made good to *him* in their time.

And as *his* want of understanding unsits *him* to do any thing for thee, so doth it likewise to do any thing for *himself*; and therefore *he* needs to have the more done for *him* by thee, and by the good instruments of thy Providence. O let thy care, good Lord, supply the wants of *his* own. Give thy holy angels charge to protect him, as they do helpless children. Give thy saints, and those who are any way concerned with *him*, the inclination to be understanding, and eyes, and feet, and hands to *him*, as to one who is as if *he* had none of these of *his* own, but wants to have them supplied out of thy provision; and do thou in thy wisdom prevent those evils which *he* can't foresee, and put those by which *he* wants understanding to remove; especially, O Lord, keep *him* from doing any thing that is mischievous, either to others, or to *himself*.

O, thou who art found of them that seek thee not, shew mercy to this thy servant, who extremely needs thee, though *he* can't seek unto thee: Thou, O Lord, knowest *his* wants, though *he* is insensible and ignorant of them; and though *he* cannot speak for *himself*, yet his wants speak and cry aloud for *him*. O hear their cry, which calls to thee for pity. Hear us for *him* who is not able to ask for *himself*, and grant *him* thy special care at present, and thy peace at the last, through

through the merits and mediation of thy dear Son our only Saviour Jesus Christ. *Amen.*

A Prayer for Thankfulness in Sicknefs. Clergyman's Companion.

O God, wonderful both in thy mercies and judgments! Grant that the sense of thy servant's present afflictions may not cause him to forget thy former mercies, which thou hast poured out to him (*and to us all*) unworthy of them: O therefore let the remembrance of those many and great blessings he hath so long enjoyed at thy hands, be now the proper motives and incentives to his virtues of patience and humility, causing him cheerfully to resign himself to thy blessed will under all the dispensations of thy Providence, though never so hard; and patiently to wait for the return of thy loving-kindness in Jesus, which is better than life. *Amen.*

A Thanksgiving for Deliverance from any Trouble or Affliction either in Body or Mind. New Manual of Devotion.

O My God, infinite in goodness; I thy unworthy servant, who have so deeply tasted of thy fatherly love, desire with a grateful heart to speak of thy bounty and loving-kindness towards me. I adore, and bless, and praise thy
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holy name, for all thy mercies, both spiritual and temporal, from time to time bestowed upon me; particularly, O Lord, I admire thy

This is to be altered according to the particular case.

goodness for delivering me from *[those bodily afflictions, troubles of mind, or state of poverty, &c]*.

wherewith I have lately been exercised. Thou, O Lord, hast perfected thy strength in my weakness: Thou hast graciously heard my prayer; thou hast considered my trouble, and known my soul in adversity. Therefore will I praise the Lord so long as I live; so long as I have any being, I will give thanks unto my God.

And I beseech thee, O my God, let the due remembrance of thy mercies so thoroughly affect my soul, that I may be ashamed as well as afraid to offend thee; that the remainder of my life may be dedicated to the service of my God, who hath dealt so bountifully with me. Make me to place my chiefest joy and satisfaction in running the ways of thy commandments, now thou hast set my heart at liberty.

And, O Lord, I beseech thee to pity and relieve all those who now labour under the like difficulties, from which thou hast graciously delivered thy servant, or any other adversity. Give them patience and comfort under their afflictions, and such a reasonable trust and confidence in thee, as may be well pleasing in thy sight, that they may not be ashamed of their hopes; and in thy good time deliver them from all their troubles: And let thy

thy goodness excite me to help such as I know in any difficulty, according as I am able; that we may all praise thy holy name, and speak of all thy marvellous loving-kindnesses, and glorify thee, by walking before thee in holiness and righteousness all our days; that at last we may be admitted to the glory of thy kingdom, through the merits and mediation of our Saviour, to sing praises and hallelujahs to thee, and to the Lamb, for ever and ever. *Amen.*

ALMIGHTY God, who seeest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

ALMIGHTY and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ; to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

GRANT, O Lord, that as we are baptised into the death of thy blessed Son our Saviour Jesus Christ; so, by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the fundry and manifold changes of the world our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright; grant us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ
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our Lord; grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

A PRAYER of INTERCESSION.

O MOST powerful Lord God, the only disposer of all the kings and kingdoms of the earth! thou art he alone who changeest not, who, in the midst of judgment, rememberest mercy; thine arm is not shortened that thou canst not save, nor thine ears heavy that thou canst not hear; look down, I humbly beseech thee, upon me thy unworthy servant, who with bended knees and a wounded heart prostrate myself before thee, the only sanctuary of a sad and disconsolate soul; shew the riches of thy goodness to this church, that nows sits
mourning

mourning in her own dust and ruins, torn by schism, stripped and spoiled by sacrilege; establish among us the devout worship of thy name, and the reverend administration of thy sacraments: Give us governors in church and state according to thy mind, and not in thine anger, that we may enter into thy courts with praise, and serve thee with that reverence, unity, and order, as may be acceptable in thy sight. Let the world see that thou, O Lord, art the helper of them that trust in thee; that thy name be not blasphemed, nor men say, where is now their God? Manifest thy goodness in multiplying all thy comforts to our most gracious Sovereign *Lord* the King; and as thou hast *wonderfully* preserved him, let it appear that thou hast saved him for the most prosperous successes; that thou hast not yet forsaken him, but that he is still thy care, and under the shadow of thy wings, who art able to do more for him than I know how to pray for, and canst make us happy in him by ways I cannot think of. Guide the royal family with thy counsels, defend them by thy power, provide for them in thy mercy, and make them, in their several stations, instruments of thy glory, and the happiness of this nation; and if thou thinkest fit to exercise me with trials, continue my Christian courage and constancy to the utmost, strengthen my faith, confirm my hope, and let thy goodness be extended to those who do or wish me evil, in all the degrees of
mercy

mercy which I desire may be shewed to my own soul. Lord hear, O Lord help me, as thou seest most expedient for thy glory and my eternal welfare, and let the blessing of peace be upon the heads of all those who strive and pray for these blessings, for his sake by whom thou givest every blessing, Jesus Christ our Lord and Saviour. *Amen.*

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**At the SHOP of W. GORDON, Book-
feller, Parliament-Square, may be
had the following Books.**

1. An Inquiry into the causes of the Infidelity and Scepticism of the times ; with occasional observations on the writings of Herbert, Shaftesbury, Bolingbroke, Hume, Gibbon, Toulmin, &c. &c. By John Ogilvie, D. D.

The English Reviewers, after mentioning the particular plan of the above Work, and giving a quotation from it, conclude thus :

“ Upon the whole, this Work appearing at a time
“ when the principles of Christianity are assailed by
“ very powerful adversaries, is a proof of the Au-
“ thor’s own conviction in the cause he supports ; and
“ the manner in which he has executed his task, re-
“ flects credit on his abilities. His performance, there-
“ fore, will be held in estimation by pious men, and
“ should be read, not only by those who are well
“ grounded in the doctrine of Jesus Christ, but by
“ those who affect to scoff at and misbelieve the divine
“ authority of that religion, which they have never
“ deeply considered, and consequently do not under-
“ stand.”

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6. Nelson's Companion to the Feasts and Fasts of the Church of England.

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8. Nelson's great Duty of frequenting the Christian Sacrifice.

9. Dr Hickee's Devotions in the primitive stile.

10. The new Week's Preparation.

11. The new Manual of Devotions.

12. Bp. Patrick and Mr Spincke's Devotions.

13. Essays and Meditations on various Subjects, by a Physician; containing, 1. Essay on retirement from business, and old age. 2. On the employment of the soul after death. 3. On the day far spent. 4. On the examination of the heart. 5. On man's interest in the perfections of the Deity. 6. On the vanity of riches, honour, and sensual pleasures compared with piety and virtue. 7. Of time. 8. Of friendship. 9. Of a future state, &c. &c.

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